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A B R I E F
EXPOSITION
O F T H E
Apostles Creed,
According to
Bishop PEARSON,

In a New M E T H O D , by way of
Paraphrase and Annotation.

B Y
B. KENNETT, D. D. late President of
Corpus-Christi College, Oxon.

The S E C O N D EDITION, Corrected.

L O N D O N :

Printed by *W. Botham*, for JAMES and JOHN
KNAPTON, at the *Crown* in St. Paul's Church-
Yard. M DCC XXVI.





T H E

P R E F A C E.



T has been the Wisdom and Happiness of the Church of *England*, to approve Herself the soundest Part of the Catholic Church, by contributing most to the Support of the Whole, and the Defence of the Common Faith. Of which were all other Testimonies wanting, that are so great and numerous, the Claim wou'd be made good by one Performance of one Man, that of Excellent Bishop *Pearson* on the *Apostles Creed*; than which the *Christian World* has seen nothing more accomplish'd, since the Divine Truths of Scripture have been guarded by the Succours of Human Learning. Whosoever wou'd engage in the useful Task of drawing up a more succinct View of solid Divinity, a Manual of Faith and Practice, must chiefly borrow his Supplies from this noble Treasury; and therefore the latter Proceeding cannot be disingenuous, unless the former cou'd be unjust. But then the admirable Judgment and

The P R E F A C E.

Accuracy of this great Author renders him as difficult to be followed, as it is safe, and even necessary, to follow him. Perhaps, he comes the nearest of all Writers in Prose to that Character of the most exact of Poets,

—*His Judgment such,*

Never to say too little, or too much.

Yet while his own great Capacity and Opportunity hindred him from being ever deficient, the less Capacity and less Opportunity of others may still make him appear to *them* sometimes redundant; and tho' he says not too little for any of his Arguments, he may yet say too much for some of his Readers. For the Ease and Benefit of those Readers, this more compendious System is propos'd. In which after a Paraphrase on each Member of the Antient and Orthodox Confession, a Proof and Illustration of the said Paraphrase is subjoin'd, both with regard to the most apposite Texts of Holy Scripture, and to those invincible Reasonings by which they are connected and enforc'd. And because a farther Confirmation was given in the Marginal Notes from the Authority of the Primitive Fathers, and the true Rules of Criticism, so much of this assistance likewise is taken in, as may secure the Words and Import of the several Articles, either from the Exceptions of antient Heretics, or from the Cavils of that modern Sect which has refin'd upon all that were infamous in former Ages. Yet the Critical Remarks are by Parentheses disjoin'd from the plainer Series of Argument, that no Interruption may be given to the unlearned Reader, nor that Disadvantage be incur'd, which the incomparable Author with so much Sagacity avoided.

The PREFACE.

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avoided. Nor will it be an Injury to his Name, that we have, on some few Occasions, produc'd the concurrent Sense of other our great English Divines. The Use and Necessity of believing each Particular, with the Practical Inferences most naturally flowing from it, are preserv'd in their due Place. And as this brief Exposition has received the Improvement of an *Index*, so we hope it may it self be admitted for an *Index* to the larger Work ; or be allow'd to resemble those Glasses which by contracting a great and beautiful Object, present it with more Clearness to weaker Eyes, such as cannot view it in its full Compass and Proportion.

The Apostles Creed.

I Believe in God the Father Al-
mighty, Maker of Heaven and
Earth : And in Jesus Christ his
only Son our Lord, who was conceit-
ed by the Holy Ghost, Born of the
Virgin Mary, Suffered under Pon-
tius Pilate, was crucified, dead, and
buried, He descended into Hell ; The
third day he rose again from the dead,
He ascended into Heaven, and sitteth
on the right hand of God the Father
Almighty, From thence he shall come
to judge the quick and the dead. I
believe in the Holy Ghost ; The holy
Catholick Church ; The Communion
of Saints ; The Forgiveness of Sins ;
The Resurrection of the Body, And
the life everlasting. Amen.

A 3

The

The Opinion which ascribes the framing of this Creed to the Apostles in Person, tho' as antient as the firt Account we have of the Creed it self from *Rujinus* *, is yet render'd highly improbable, as by many collateral Reasons, so especially by this Argument, That it is not appeal'd to in elder Times as the Sacred and unalterable Standard. And therefore our Excellent Church with due Caution stiles it, *that which is commonly called the Apostles Creed*. But tho' it seems not to have been compil'd, or formally drawn up by the Apostles themselves, yet is its Authority of sufficient Strength, since it may still be demonstrated to be *the Apostles*, or rather *the Apostolic Creed*, in three several respects : *First*, As it is drawn from the Fountains of Apostolical Scripture. *Secondly*, As it agrees in Substance with the Confessions of all Orthodox Churches, which make up the *Apostolic* Church, in the extended meaning of the Word. *Thirdly*, As it was the Creed of an *Apostolic* Church, in the restrain'd Sense of that Term, denoting a Church founded by the Apostles, as was that of *Rome* alone in our Western World. Of these three Particulars, the first will appear from the Body of the Exposition ; the second will be evinc'd (so far as is necessary,) in our Consideration of the third ; which, being on all hands acknowledg'd, need only be illustrated by the following Account.

† The Form antiently requir'd of those that

* *Clar. Anno CCCXC.* † *Article VIII.*

† See Bishop Bull, *Judicium Eccl. Cath. C. VI. s. XVIII.*
See likewise the learned History of the Creed, in *Svo*, pag. 35,
&c. and, *The History of Infant Baptism*, by the Reverend
and Learned Mr. Wall, *P. II. C. IX.*

offer'd

offer'd themselves to be baptiz'd, was, *I believe in God, the Father, the Son, and the Holy Ghost.* Heresies springing up did not long suffer the Church to enjoy this plain Confession: But, as in the Apostles time, the Followers of *Simon Magus, Menander, Cerinthus, &c.* had broach'd their impious Opinions, so after the Decease of the Apostles, they more boldly vented and publish'd them. On which occasion, the Bishops and Governours of the Church were oblig'd to require the Candidates for Baptism to explain more fully their Belief in the Holy Trinity, according to the Doctrine of the Scriptures; with the Addition of other Articles oppugn'd or corrupted by the same Heretics. The first Heretical Seducers arose in the East, and chiefly, or only, disturb'd the Eastern Church. And therefore in those Parts the Creed was first enlarg'd, and the Antidote prepar'd where the Poyson had been shed. The antient Eastern Creed, before the Councils of *Nice* † and *Constantinople* *, is presum'd to be that on which St. Cyril of *Jerusalem* ** compos'd his Catechetical Lectures; the Enlargements in the Second Article being design'd against the *Cerinthians, Ebionites, and other Gnostics*, who denied our Lord's Divinity, so long before the time of *Arius*. From this, probably, the *Romans*, or Western Creed was form'd; tho' some Particulars were omitted, for the sake of Brevity, and others because the Heresies to which they referr'd were

† *Anno CCCXXV.*

* *Anno CCCLXXXI.*

** *Scripsit Anno CCCLI.*

then unknown at *Rome*, and in the West. As for the Particulars added, of the *Descent into Hell*, and the *Communion of Saints*, as they were not in the Eastern Creed, so neither were they originally in the Western. The former was certainly put into the *Roman* after the time of *Ruffinus*; and the latter, as it was wanting, in his time, in that of his own Church of *Aquileia*, so he does not mention it to have occurr'd in the *Roman*, or in the Oriental. When the more General Confession was begun in the *Nicene*, and finish'd in the *Constantinopolitan* Councils, it appears not to have been the Design of the Fathers in those Councils that the Creed, as augmented and settled by them, should be always us'd in the Form of Baptism, provided it was embrac'd and acknowledg'd by all Churches, and imploy'd, at least, in their particular Forms. Wherefore the *Roman*, and other Western Prelates, who made so eminent a Part of those Venerable Assemblies, tho' they most heartily entertain'd the Confession there establish'd, and renounced all that did not embrace it, yet kept to their Old Form in Baptism, as we learn from the express Words of *Ruffinus* in his Preface.

From this Account it not only appears on the one hand, that the *Apostles Creed* is justly defended in its Name and Authority, but likewise on the other hand, that it is guarded against the late Pretensions of the *Socinians*, and their Abettors, who, first advancing it extravagantly above all other Forms, are then wont to take refuge in it, as not condemning their Heretical Innovations. For if it was compil'd out

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out of the Eastern Form, we have seen the Reason why it omitted some Enlargements of that Form; if not, it was yet compil'd by those who embraced the said Eastern Form in its full Perfection, and thought it a larger Explication of their own. Were there no express Terms in the Apostles Creed, which directly and formally preclude the abovesaid Heresies, (the contrary to which has been evinc'd, as by Bishop Pearson, so since him by another most learned Prelate *,) yet in as much as this and all other Forms are to be expounded by the Word of God, the Exposition of it must refute all those Opinions which, in any Great and Fundamental Point, are repugnant to the same Divine Word.

Thus the Church of *England* with the highest Reason declares †, That the three Creeds, *Nice Creed*, *Athanasius's Creed*, and that which is commonly call'd the *Apostles Creed*, ought thoroughly to be receiv'd and believ'd: The first, as the result of two famous General Councils in the East, in opposition to the two leading Heresies of *Arius* and *Macedonius*; the second, tho' not of equal Antiquity, nor so illustrious in its Original, yet as containing a more distinct Explication of the Orthodox Belief, and oppos'd not only to the two great Heresies before nam'd, but to those likewise of *Nestorius*.

* *Bishop Bull*, *Judic. Eccl. Cath.* C. VI. s. IV. art.
† *Article VIII.*

*nus **

The P R E F A C E.

rius * and Eutyches †, concerning the Nature and Person of our Lord ; the third as the sound and antient Confession of this Western Church ; and all three, *for that they may be prov'd by most certain Warrant of Holy Scripture.*

* Condemn'd in the third General Council at Ephesus,
Anno CCCCCXXI.

† Condemn'd in the fourth General Council at Chalcedon,
Anno CCCCCI.



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A

A B R I E F
EXPOSITION
O F T H E
Apostles Creed.

A R T I C L E I.

*I believe in GOD, the Father Almighty,
Maker of Heaven and Earth :*

I believe.

ALTHO' these things which I am ready to affirm, be not apparent to my Sense, (a) so that I cannot say I see them: Altho' they be not evident to my Understanding of themselves, (b) nor appear unto me true by the vertue of any Natural and Necessary Cause (c); so that I cannot say I have any proper
B Knowledge,

A Brief Exposition of the

Knowledge, or Science, of them : Yet, since they are certainly contain'd in the Scriptures, the Writings of the blessed Apostles and Prophets ; since those Apostles and Prophets were endu'd with Miraculous Power from above, and immediately inspir'd by the Holy Ghost, and consequently, what they deliver'd was not the Word of Man, but of G O D himself ; since G O D is of that universal Knowledge and infinite Wisdom, that 'tis impossible he should be deceiv'd, of that indefectible Holiness, and transcendent Rectitude, that it is not imaginable He should intend to deceive any Man ; and consequently, what He hath delivered for a Truth must be necessarily and infallibly true ; I readily and steadfastly assent to them (*d*), as most certain Truths, and am as fully and absolutely, and more concerningly, perswaded of them, than of any thing I see, or know. And because that G O D, who hath revealed them, hath done it not for my Benefit alone, but for the Advantage of others, nor for that only, but also for the manifestation of his own Glory ; since, for those Ends, He hath commanded me to profess them (*e*), and hath promis'd an Eternal Reward upon my Profession of them ; since every particular Person is to expect the Justification of himself, and the Salvation of his Soul, upon the condition of his own Faith ; as with a certain and full persuation,

APOSTLES CREED.

3.

sion, I assent unto them, so, with a fix'd and undaunted Resolution, I will profess them (*f*); and with this Faith in my Heart, and Confession in my Mouth, in respect of the whole Body of the Creed, and of every Article in it, I sincerely, readily, resolvedly, say, *I believe* (*g*).

- (*a*) As that Snow is white, &c.
- (*b*) As that the Whole is greater than the Part, &c.
- (*c*) As the Propositions in Mathematicks, and the Conclusions in other Sciences.

Besides these three kinds of Assent, arising from sensible Perception, Intuition, and Demonstration, there is a fourth also different from Faith, when the Evidence of the thing not appearing by any necessary connexion with its Cause, or Effects, but by some external relation to other Truths, still leaves a possibility of Falshood, and therefore creates in the Mind only a probable Conjecture, or Opinion.

(*d*) Faith, or Belief, in general, is defin'd, an Assent to that which is credible, as credible; i.e. the acknowledging of a thing to be true, not upon the manifestation, but the attestation, of the Truth. According as the Credibility of the Objects is different, there must arise a proportionable distinction of Assent in the Understanding, and, consequently, a different kind of Faith. The Credibility of the Objects varies according to the strength of the Testimony on which it is founded. The strength of every Testimony is measured by the Authority of the Testifier: And this depends upon two Conditions, or Qualities, his Ability, in knowing that which he delivers, and his Integrity, in delivering that which he knows. Human Faith is an Assent unto something, as credible, merely upon the Testimony of Man. By this Human Faith all things proceed in Common Life; all Letters and Sciences are taught, all Justice executed, all Commerce maintain'd, all Business transacted, all great Achievements

B 2

undertaken,

A Brief Exposition of the

undertaken, all Hopes, Desires, and Inclinations preserv'd. Yet since the Knowledge of Men is ever mix'd with Imperfection, and the Integrity of Men ever capable of Suspicion, there can be no universal, infallible, ground of Human Faith. *If, therefore, we receive the Witness of Man, the Witness of God is greater **. Divine Faith is an assent unto something as credible, upon this Witness, or Testimony, of G O D. The Testimony of G O D is given by Revelation; which is nothing else but the Delivery, or Speech, of G O D unto his Creatures; and is of two kinds, immediate and mediate. Immediate Revelation is, when G O D delivereth Himself to Man, without the intervention of Man; either by Himself, or by an Angel representing Him, and bearing His Name, which it is not here necessary to distinguish. Mediate Revelation is the conveyance of the Counsel of G O D to Man, by Man. In the former way G O D revealed Himself to the Patriarchs, to the Prophets, and to the Apostles: In the latter, to those who liv'd under the personal direction of these Teachers, and to those who enjoy the benefit of their inspir'd Writings. So that the true nature of the Faith of a Christian, as the Condition of Christ's Church now stands, and shall continue to the end of the World, consists in this, that it is *an Assent to Truths credible, upon the Testimony of G O D, deliver'd unto us in the Writings of the Apostles and Prophets.*

(e) Faith is an Habit residing in the intellectual part of Man, and therefore of it self invisible; and to believe is a Spiritual Act, and, consequently, known to no Person but to him who believeth. Wherefore *Christ*, who is the Head of the Church, and the Author of Unity, must needs be presum'd to have appointed some external Expression and Communication, by means of which this Unity might be acknowledged and maintain'd. In the Heart Faith is seated; and with the Tongue Confession is made; and by these two Salvation is perfected. *If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy heart, that G O D hath raised him from the dead, thou shalt be sav'd †. I have believ'd, and therefore have I spoken **.

[†] Rom. x, 9.
Psal. cxvi. 10.

(f) Besides

(f) Besides the Nature of the thing, (Faith and Truth not hiding themselves, but desiring the Light, that they may appear,) we have many Motives inducing us to make this Profession. The Holy Scriptures which contain the Object of our Faith, do likewise expressly command us to make Profession of it. *Be ready always to give an answer to every Man that asketh you a reason of the Hope that is in you* * : * I Pet. iii. 15. And there can be no reason of Hope, but what is grounded upon Faith. We know who it is that hath said, *Whosoever shall confess me before Men, him will I confess also before my Father which is in Heaven* †. The Profession of the Faith of one Christian confirmeth and edifieth another in his; and the mutual Benefit of All layeth an Obligation upon each in particular. The matters of Faith being the noblest Illustrations of G O D's Glory; to acknowledge these, is, in the highest manner, to honour and gloriifie Him; to conceal them, is, with the basest Treachery, to dishonour and deny Him: Upon which occasion our Lord hath declar'd, *Whosoever shall be ashamed of me, and of my Words, of him shall the Son of Man be ashamed when he shall come in his own Glory, and in his Father's, and of the Holy Angels**. This Necessity of Confession, in respect of G O D, ourselves, and our Brethren, induc'd the Wisdom of the Church to command the recital of the Creed, at the first initiation by Baptism, for which Use the Form, or System, was originally drawn up.

(g) It is not unlawful, or unfit, to use the plural number, *We believe*; because taking in others we exclude not our selves; and, extending our Charity we do not lessen our Faith. Yet every one is oblig'd, and taught, in particular to express his own Belief, because by it he is to stand or fall: It is effectual by particular Application; and therefore must be manifested by particular Confession.

I believe in G O D,

Forasmuch as by all things created is made known the Eternal Power and Godhead (*a*) ; and the dependency of all limited Beings infers an infinite and independent Essence : Whereas all things are for some End, and all their Operations directed to it ; altho' they cannot apprehend that End for which they are, and in prosecution of which they work, and therefore must be guided by some Universal and Over-ruling Wisdom : Since this Collection is so evident, that all the Nations of the Earth have made it : Since G O D has not only written Himself in the lively Characters of his Creatures, but has also made frequent Discoveries of his Deity, by most infallible Predictions, and supernatural Operations (*b*) : Therefore, I fully assent unto, freely acknowledge, and clearly profess this Truth, that there is a G O D. Again : Since a prime (*c*) and independent Being supposeth all others to depend, and consequently no other to be G O D : Since the entire Fountain of all Perfection is incapable of a double Head (*d*), and the most perfect Government of the Universe speaks the Supreme Dominion of one Absolute Lord ; hence do I acknowledge that G O D to be
but

but One; and according to this Unity, or rather Singularity, of the Godhead, excluding all actual, or possible (*e*), multiplication of a Deity, *I believe in God* (*f*).

(*a*) Some have imagin'd that the knowledge of a Deity is connatural to the Soul of Man: But we may rather conceive the Soul to be at first a *rāsa tabula*, without any actual Characters of Knowledge imprinted on it; receiving its first apprehensions of things by Sense, and from them making all its rational Collections. Others have affirmed the Existence of G O D to be a self-evident Truth, so as necessarily to be acknowledg'd upon the first hearing. But it would be a very irrational way of Instruction to tell one who doubts of this Truth, that he must believe it, because 'tis evident to him, when he knows himself therefore only to doubt, because it is not evident to him. Altho' therefore that, G O D is, be of it self, an immediate, certain, necessary Truth, yet must it be evidenc'd and made apparent to us by it's connexion with other Truths. The Wisdom of the Jews thought this Method proper: *For by the Greatness and Beauty of the Creatures, proportionably the Maker of them is seen**. And not only they, but the Apostle has * *Wisdom of Solomon, xiii. 5* taught us, that *the invisible things of G O D from the Creation of the World are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead†*. For † *Rom. I. 20*, if Phidias could so contrive a Piece of his own Work *, as * *The Shield of Pallas*.

(*b*) Besides these general Arguments from natural and supernatural Effects, (to question the former of which is to deny our Senses, and to dispute the latter no less than to charge Weakness and Folly upon our Forefathers, and Forgery upon all the Annals of the World) every particular Person has a private Remembrancer within him, bearing sufficient

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sufficient testimony to his Creator, Lord, and Judge. So that a Deity will either be granted by Reason, or extorted by Conscience. *G O D is not far from every one of us* †. Only unhappy is that Man, who denies Him to himself, and proves Him to others; who will not acknowledge his Existence, of whose Power he cannot be ignorant!

(c) This Primity G O D, in the Prophet, requires to be attributed to himself : *Hearken unto me, O Jacob, and Israel my called : I am He, I am the first, I also am the last**. And from this Primity He challengeth His Unity, by the same Prophet : *Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last, and beside me there is no G O D* †.

(d) All acknowledge G O D to be absolutely and infinitely Perfect, in whom all Perfections imaginable, which are simply such, must be contain'd formally, and all others, which imply any mixture of Imperfection, virtually. But were there more Gods than one, then all Perfections could not be in One, either formally, by reason of their Distinction, not eminently and virtually, because then one would have Power to produce the other, and that Nature which is producible is not Divine.

(e) This is the Unity peculiar to G O D alone. Every individual Man is one; but one of a Number or Multitude. The Sun (at least in the same Vortex) is one; yet not so as containing in his Nature any thing repugnant to Plurality. Whereas in the Divine Nature there is an intrinsical and essential Singularity; because no other Being can have any Existence, but from this. *I am the Lord, saith He, and there is none else, there is no God besides me : That they may know from the rising of the Sun, and from the West, that there is none besides me, I am the Lord, and there is none else**. He who hath infinite Knowledge knoweth no other G O D besides Himself: *Is there a G O D besides me ? Yea there is no G O D, I know not any* †.

(f) The Necessity of the former part of this Confession is most evident; because without it we could have no such thing as Divine Faith, and should be utterly ignorant

of

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of that Great and Perfect Nature, to whichall our Worship and Adoration is due. But the latter part is no less necessary: First in respect of our selves, to keep us steady in our Apprehensions of the Divine Nature, and in our holy Applications of Worship, lest our Mind should wander and fluctuate about various and uncertain Objects. And, secondly, in respect of G O D Himself, that we may give Him the Honour due unto Him. He hath declar'd that He will admit no Partner: That He *will not give His Glory to another*. Were there more than one infinite Excellency, and transcendent Beauty of Holiness, our Love must necessarily be terminated to more than one; and as our Love, so also the proper effect thereof our cheerful and ready Obedience; which, like the Child propounded to the Judgment of *Solomon*, as soon as 'tis divided, is destroy'd.

I believe in G O D, the Father

AS I am assured that there is an infinite and independent Being, which we call a G O D, and that it is impossible there should be more Infinites than one, so I assure my self that this One G O D is the *Father* of all things (*a*), especially of all Men and Angels (*b*), so far as the mere Act of Creation may be stiled Generation: That He is farther yet, and in a more peculiar manner, the *Father* of all those whom He regenerates (*c*) by His Spirit, whom He adopteth (*d*) in His Son, as Heirs and Coheirs with Him, whom he crowneth (*e*) with the Reward of an Eternal Inheritance in the Heavens (*f*). But beyond and far above all this, besides His General Offspring and His Peculiar People, I believe Him the Father in a
more

more eminent and transcendent manner (*g*), of One singular and proper Son, His own, His beloved, His only-begotten Son : Whom He hath not only begotten of the Blessed Virgin, by the coming of the Holy Ghost, and the over-shadowing of His Power ; not only sent with special Authority, as the King of *Israel* ; not only raised from the Dead, and made Heir of all things in His House ; but antecedently to all this, hath begotten Him by way of Eternal Generation, in the same Deity and Majesty with Himself (*b*) : By which Paternity, coæval to the Deity, I acknowledge Him always Father, as much as always G O D. And in this relation I profess such an Eminence and Priority (*i*), that as He is the Original Cause of all things, as created by Him, so He is the Fountain of the Son begotten of Him, and of the Holy Ghost proceeding from Him (*k*).

(*a*) *These are the Generations of the Heavens and the Earth,*

* Gen. ii. 4.

*when they were created *.* *Hath the Rain a Father, or who*

† Job xxxviii. 28

bath begotten the Drops of Dew † ? *Plato, and the other Phi-*
losophers who acknowledge the World to have been made

by G O D, call Him not only the Maker, but the Father,

of all things.

* Heb. xii. 9.

(*b*) *Hence he is styled the Father of Spirits ** ; and the
Blessed Angels, his Sons ; *when, at the laying the Founda-*

tion of the Earth, the Morning Stars sang together, and all the

† Job xxxviii. 7.

Sons of G O D shouted for Joy † . Hence Man, whom
He created after his own Image, is called *His Offspring*, and

Adam, the immediate Work of His Hands, *the Son of*
*G O D **. Hence may we all cry out with the *Israelites,*

* Luke iii. 38.

taught

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taught by the Prophet so to speak, *Have we not all one Father?*
Hath not one G O D created us? †

† Mal. iii. 10.

(c) *Whosoever believeth that Jesus is the Christ, is born of God**: Which Regeneration is, as it were, a second Creation; for we are G O D s Workmanship, created in Christ Jesus, unto good works †.

† Ephes. 2. 10.

(d) *He hath predestinated us unto the Adoption of Children, by Jesus Christ, to Himself**; and hath given us the Spirit of Adoption; whereby we cry *Abba, Father*†. Others are † Rom. viii. 15. wont to fly to this Civil Paternity, as to a Comfort of their Solitary Condition, when either Nature has denied them, or Death bereft them of their Offspring. Whereas G O D doth it not for his own, but for our sakes; nor is the Advantage his, but ours. *Behold what manner of Love the Father bath bestowed upon us, that we should be called the Sons of G O D!* *

* 1 Joh. iii. 1.

(e) The Soul, as after its natural Being it requires a Birth into the Life of Grace, so is also, after that, born again into a Life of Glory. They which shall be accounted worthy to obtain that World, and the Resurrection from the Dead, are the Sons of G O D, being the Sons of the Resurrection †. And † Luk. xx. 35, 36. Blessed be the G O D, and Father of our Lord Jesus Christ, which according to his abundant Mercy hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead; to an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for us *.

* I. Pet. i. 3. 4.

(f) The Necessity of this Faith in G O D, as in our Father, appears, in that it is the ground of all our filial Fear, Honour, and Obedience to Him. *A Son honoureth his Father, and a Servant his Master: If I then be a Father, where is my Honour? And if I am a Master, where is my Fear?* says the Lord of Hosts †. It is the Life of our Devotions, in which as it cuts off all vain repetition, for our Father knoweth what things we have need of before we ask Him †, so it creates an assurance of Success: *If we who are evil know how to give good Gifts unto our Children, how much more shall our Father, which is in Heaven, give good things to them that ask him?* * When ye pray, say, Our Father †. The same Relation

† Malach. i. 6.

† Mat. vi. 8.

* Mat. vii. 9.

10. 11.

† Luke xi. 2,

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tion is the great support of Christian Patience, sweetning all Afflictions with the Name and Nature of Fatherly Corrections. *We have bad Fathers of our Flesh which corrected us, and we gave them Reverence: Shall we not much rather be in subjection to the Father of Spirits, and live? especially considering that they chasten'd us after their own pleasure; but He for our profit, that we might be Partakers of his Holiness**:

They, as an Argument of their Authority; He, as an assurance of his Love: They, that we might acknowledge them to be Parents: He, that He may persuade us, that we are his Sons. Lastly, it infers an absolute necessity of our Imitation. Generation is but the Production of the like: Nature, ambitious of perpetuity, striving to preserve the species in the multiplication and succession of Individuals. A likeness to G O D, in Nature we cannot obtain; and therefore must study to resemble Him in our Actions and Affections. *Be ye Followers (or rather Imitators) of G O D, as dear Children*†. *Love your Enemies, &c. that ye may be the Children of your Father which is in Heaven.**

† Eph. v. 1.
(μαρτυρῶ)

* Luke vi. 36.

(g) Christ hath taught us to say *Our Father*, a Form of Speech which He never used Himself. Sometimes He calls Him *the Father*, sometimes *my Father*, sometimes *your*, but never *our*. He makes no such conjunction of us to Himself, as to make no distinction between us and Himself; so conjoining us as to distinguish, tho' so distinguishing as not to separate us.

(b) This will be fully stated under the Second Article.

(i) The Glory which this Mystery asserts and ascribes to the Father supposeth not, that the Essence or Attributes of the Father are greater than those of the Son, but that the Father hath them of Himself, (not positively, but negatively and exclusively) the Son, by Communication from the Father. What the first is, He giveth; what the second is, He receives. As the Branch is from the Root, and the River from the Fountain, and by their Origination from them receive that Being which they have: Whereas the Root receiveth nothing from the Branch, nor the Fountain from the River; Agreeably to the Expressions of the Antients on this

this Subject. We read of *Christ's* being *sent* by the Father, and the Holy Ghost sometimes by the Father, sometimes by the Son ; but to apply this Term to the Father would be visibly incongruous : Where therefore there is place for derogation, there we must acknowledge a Pre-eminence. Tho' in some Passages of Scripture the Son be named first, and the Holy Ghost in others ; yet where the Three Persons are barely enumerated, and delivered to us as the Rule of Faith, (for instance, in the Form of Baptism,) there the proper Order is inviolably observ'd.

(k) The Form of Baptism being the Original of the Creed, while the Converts and younger Christians were taught and oblig'd to profess a Belief in those Names, with some short explication, (at length reduc'd into a regular and standing Pattern,) we find this not only to be the most eminent Notion of G O D's Paternity, but to be principally meant in our Creed. The necessity of believing it we perceive, as well in avoiding multiplication and plurality of Gods, (this Origination in the Divine Paternity having been look'd upon by the Antients as an assertion of the Unity) as in hoping for Salvation by an access unto the Father, from whom we have fallen away. *Thro' the Son we have an access by one Spirit unto the Father.* †

† Ephes. ii. 18.

I believe in G O D, the Father Almighty,

AS I am perswaded of an infinite and independent Essence, which I term a G O D, and of the Mystery of an Eternal Generation by which that G O D is a *Father* ; so I assure my self that Father is not subject to Infirmities of Age, nor is there any Weakness attending on the *Antient of Days* ; but on the contrary, I believe Omnipotency to be an essential Attribute of His Deity ; and that, not only in respect of Operation and active Power,

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Power, (concerning which I shall have occasion to express my Faith hereafter (*a*)) but also in regard of Power Authoritative (*b*), in which I must acknowledge His antecedent and eternal Right of making what, and when, and how He pleas'd, of possessing whatsoever He maketh by direct Dominion, of using and disposing as He pleaseth all things which He so possesseth. This Dominion I believe most absolute in respect of its Independency, both in the Original (*c*), and the Use or Exercise (*d*) thereof : This I acknowledge Infinite for Amplitude or Extension (*e*), as being a Power over all things without exception ; for Plenitude, or Perfection (*f*), as being all Power over every thing, without limitation ; for Continuance, or Duration (*g*), as being Eternal, without End or Conclusion (*h*).

+ Παντοχεί-
τως.
* Παντοδιά-
μος.

¶ I. vi. xlv. 12.

(*a*) In the sixth Article ; where tho' the *English*, and the *Latin* repeat the same Word, yet in the antient *Greek* Copies there is a manifest distinction : The Term used in the first + Article comprehending Power in Operation, as well as Authority in Dominion ; whereas that in the sixth * denotes only Infinity of Power, without regard to Dominion or Authority.

(*b*) The Dominion over All, and the Rule and Government of All. This He justly challengeth upon the Right of Creation. *I have made the Earth, and created Man upon it : I, even my Hands have stretched out the Heavens, and all their Hosts have I commanded* †. Upon the same Dominion or Command, He raiseth the Title of the *Lord of Hosts* ; which tho' preserv'd in the Original Language by

by St. Paul* and St. James†, yet by St. John* is turned into that Word which we here translate, *Almighty*.

* Rom. ix. 29
Except the Lord
of Sabaoth had
left us a Seed.

(c) Because he hath all Power originally in Himself, and hath produc'd all things by the Act of his own Will, without any Commander, Counsellor, or Co-adjutor.

† The Cries of them
that have reaped
are entered into the
Ears of the Lord
of Sabaoth.

(d) Because it is unlimited, absolute, and supreme, and the Fountain whence all other Dominion is deriv'd; and therefore no way dependent, or accountable. He who is the God of Gods, is, for that reason, also the *Lord of Lords*, and King of Kings, *the only Potentate*.

* Rev. iv. 8. Holy,
Holy, Holy, Lord
God Almighty,
from Isai. vi. 3.
Holy, holy, holy,
is the Lord of
Hosts.

(e) *Bebold the Heaven, and the Heaven of Heavens is the Lord's thy G O D, the Earth also, with all that is therein* *. * *Dut. x. 14.*
The Heavens are thine, the Earth also is thine; as for the World and the fulness thereof, thou hast founded them †. *Thine,* †*P. lxxxix. 11.*
O Lord, is the Greatness and the Power, and the Glory, and the Victory, and the Majesty: for all that is in the Heaven and in the Earth is thine. Thine is the Kingdom, O Lord, and thou art exalted as Head above all: Both Riches and Honour come of thee, and thou reignest over all *.

* *1 Chron. xxix.*
11, 12.

(f) Thus we are wholly at the Disposal of His Will, and our present and future Condition framed and order'd by His free, but wise and just, Decrees. *O House of Israel, cannot I do with you as this Potter, saith the Lord? Bebold as the Clay is in the Potters hand, so are ye in my hand, O House of Israel.* *

* *Jer. xviii. 6.*

(g) Since the Continuation of any Creature is as much from Him as the first Production, some of his Creatures being Immortal, He must Himself be the *King Eternal* †. † *1 Tim. i. 17.*
Thy Kingdom is an Everlasting Kingdom, and thy Dominion endureth throughout all Generations. The Lord shall reign for ever and ever. *

* *Psal. cxlv. 13.*

(b) It is necessary to believe and confess this Divine Attribute:

1. For the breeding in us an awful Reverence of the Majesty of O O D, and an entire Subjection to His Will. He as our Absolute Lord, bath a Right to require of us whatever we

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we can perform : And we, as His Servants and Vassals, have an Obligation to execute whatever He commands. *Why call ye me, Lord, Lord, and do not the things which I say ?* +

¶ Luke vi. 46.

2. To beget in us true Equanimity and Patience, under Sufferings; to prevent all murmuring, repining, and objecting against the Actions or Determinations of G O D ; whose Will is a Law to us, and His Power incapable of Abuse. *Let the Potbeard strive with the Potbeards of the Earth : Shall the Clay say to him that fashioneth it, what mak-est Thou * ? I was dumb and open'd not my Mouth, because thou didst it.* +

* Isai. xlv 9.
† Psal. xxxix. 9.

3. To make us truly sensible of the Benefits we receive from G O D . No Man can rightly prize the Blessings of Heaven, but He who acknowledgeth them might justly have been denied him : No Man can be sufficiently thankful for them, unless he confesseth that nothing was owing to him from the Donour.

*I believe in G O D , the Father Almighty,
Maker of Heaven and Earth.*

ID O truly profess my self really to believe, and fully to be persuaded, that both Heaven and Earth (*a*) and all things contained in them (*b*) have not their being of themselves, but were made in the beginning : That the manner by which all things were made was by mediate (*c*), or immediate (*d*), Creation (*e*) ; so that antecedently to all things besides, there was at first nothing but G O D , who produced most part of the World merely out of nothing, and the rest out of that which was formerly made of nothing. This I believe was done by the most free and voluntary act of the Will of G O D , of which

no

no Reason can be alledg'd, no Motive assign'd, but His Goodness (*f*); performed by the determination of His Will (*g*) at that time (*b*) which pleased Him, most probably within One hundred and thirty Generations of Men (*i*), most certainly within not more than six, or at farthest seven, thousand Years. I acknowledge this G O D Creator of the World, to be the same G O D who is the Father (*k*) of our Lord *Jesus Christ* (*l*).

(*a*) The antient *Hebrews* seem to have had no Word in use among them which singly of it self did signify the World, and therefore they used in conjunction *the Heaven and Earth*, as the two Grand Extremities within which all things are contain'd. When G O D would call a General Assembly of the Creatures, and make up an Universal Auditory, the Prophet cries out, *Hear O Heavens, and give ear O Earth**: * *Isai. i. 2.* When He would express the full Splendor of His Majesty, and the utmost extent of his actual Dominion, *Thus saith the Lord, the Heaven is my Throne, and the Earth is my Footstool*†: When He would challenge unto Himself those Glorious Attributes of Immensity and Omnipresence, *Do not I fill Heaven and Earth? saith the Lord.** † *Isai. lxvi. 1.* * *Jer. xxiii. 24.*

(*b*) All things visible and invisible, as in the *Nicene Creed*. —As every *House* is builded by some *Man*, so He which built all things is G O D*. —This House of G O D, tho' uniform, yet is not all of the same Materials; the Footstool and the Throne are not of the same Mould; there is a vast difference between the Heavenly Expansions. This first aerial Heaven, where G O D setteth up his Pavilion, where *He maketh the Clouds his Chariot, and walketh upon the Wings of the Wind*†, is not so far inferior in Place, as it is in Glory, + *Psal. civ. 3.* to the next, the Seat of the Sun and Moon, and Stars innumerable, far greater than the one of them. And yet that second Heaven is not so far above the first, as beneath the third, into which St. *Paul* was caught. The Brightness of the

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the Sun doth not so far surpass the Blackness of a wandring Cloud, as the Glory of that Heaven of Presence surmounts the fading Beauty of the Starry Firmament. For in this Great Temple of the World, in which the Son of God is the High Priest, the Heaven which we see is but the Veil, and that which is above, the Holy of Holies. This Veil indeed is rich and glorious, but one day to be rent, and then to admit us into far greater Glory, even to the Mercy Seat and Cherubins. For this third Heaven is the proper Habitation of the Blessed Angels which constantly attend upon the Throne. And if those Glorious and Happy Spirits, those Morning Stars which sang together, those Sons of God which shouted for Joy, when the Foundations of the Earth were laid, if they and their Habitation were made, then can we no way doubt of the production of all other Creatures, so much inferior to them.

(c) As all compound material Bodies.

(d) As all immaterial Substances, the Orders of Angels, Man's Soul, the Heavens, and the Simple Elementary Bodies.

(e) We pretend not to gather the Nature of this Action from the Force and Importance of the Word in *Hebrew*, or *Latin*, in both which it is often us'd to signify any kind of production or formation; but from the Testimony of G O D, the Creator, in Scripture, and of the World created, in our Reason. *Tkro' Faith we understand that the Worlds were made by the Word of G O D, so that things which are seen were not made of things which do appear**, (or do exist, to which the Phrae is equivalent.) And the Opinion of the Jewish Church we learn from the Exhortations of the good Mother, in the Book of *Maccabees*, tho' not Canonical: *I beseech thee my Son look upon the Heaven and the Earth, and all that is therein, and consider that God made them of things that were not*†. With respect to Reason, the old Platonick Notion of a real Matter eternal, and coæval with G O D, not only derogates from the Divine Independence, Absoluteness, and All-sufficiency, but is in it self ridiculous and impossible. Nor much wiser is the Maxim which *Aristotle* delivers as the common Judgment of all Philosophers, *That out of Nothing, Nothing can be produc'd*, if apply'd to the

* Heb. xi. 3.

† 2 Mac. vii. 28.

the Origine of the World ; since this is only true, when it excludes all Causes, as well Efficient, as Material : Or if restrain'd to Matter only, is plainly calculated for Second Causes, and the Natural Course of Generation. But this way of Generation could not be the first Production ; (as appears especially in viviparous Animals, the first of which could not be so brought forth;) and consequently can be no Rule or Standard to judge of that Production by.

(f) The Wiser Heathens confess'd the World to be the effect of G O D's Goodness ; but then they erroneously conceiv'd it to be no less Eternal than that Goodness, flowing necessarily from it's Cause, as Light from the Body of the Sun. For the clearing up of which antient Mistake, we are to distinguish upon the Term *Goodness*: As it implies a Rectitude and Excellency of all Virtue and Holiness, so G O D is absolutely and necessarily Good ; but if we take (as they did,) for Beneficence, or Communicativeness of Good to others, in this Sense G O D is not necessarily, but freely, Good ; being no way oblig'd to make the least Communication of His own Perfections.

(g) This is the admirable Prerogative of the Divine Power, that with G O D to will, is to effect, to determine is to perform. And so it must needs happen, where the Object makes no resistance, and where the Agent wants no Preparation, no Instrument, no Assistance. *Thou hast created all things, and for thy pleasure* (that is, by thy Will,) *they are and were created**. Thus G O D did make the Heavens ^{* Ref. iv. 117} and the Earth, by willing them to be. This was the first Command to the Creatures, and their Existence was their first Obedience : *Let there be Light*; this is the Injunction : *And there was Light*; that's the Creation. Which two are so immediately and intimately the same, that in the Original there is not the least difference either in Point, or Letter. And even in the Diversity of the Translation, the Phrase is so expressive of G O D's Infinite Power and Majesty, as to raise an Admiration of *Moses*, and of his sublime Style, in the Great Heathen Master *Longinus*.

(b) With respect to the determinate Age of the World, (which can strictly be prov'd by Revelation only,) the *Egyptians* and *Chaldeans*, who valued themselves so highly on their Astronomical Observations, pretended to a Chrono-

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logy beginning some Myriads of Years before the Annals of *Moses*. But this was all ridiculous and incredible Forgery ; as when the *Egyptians* tell us that some of their Kings reigned 1200 Years a-piece, and the *Affyrians* some of theirs 40000 : unless we take the Years of the former for Months, and those of the latter for Days. When *Alexander* entred *Egypt* in triumph, the Priests undertook to shew him an account of the *Persian* and *Macedonian* Empires, each for 8000 Years : Whereas nothing can be more certain than that the *Persian* Monarchy was not then 300 years old, nor the *Macedonian* 500. And if they were so kind in advancing the Antiquity of other Nations, we are not to wonder if they were still more favourable to their own. The Tables of Eclipses describ'd in their Temples for so many Ages past, are a most senseless Argument ; because these Calculations, proceeding only upon supposition, may be made for Millions of Ages, past, or to come. The poor evasion of *Ocellus*, and other Atheists, asserting a number of utter Devastations to have happen'd to the World, in which it lost the Monuments of its first Antiquity, tho' contradictory in it self, yet adds an advantage to our Faith, by confirming the general Tradition of *Noab's* Flood, and the no less general Expectation of St. Peter's Fire.

(i) This seems to be the surest and most sensible Method of forming an Idea concerning the World's Duration. For if, according to common Judgment and Experience, three Generations usually take up a hundred Years ; if, as all agree, we cannot reckon above 3700 Years since the Birth of *Abraham* ; if all Men are descended from *Noab*, as undoubtedly they are ; if *Abraham* were but the tenth from *Noab*, as *Noab* from *Adam*, which *Moses* has assur'd us ; then, very probably, no Person now alive is remov'd from *Adam* above the number of Generations here mention'd.

(k) It is a known Extravagance, that of the *Marcionites*, *Manichees*, and other antient Hereticks, asserting two Principles, or Gods, one the Author and Creator of Good Things, the other of Evil Things. Whereas there is no Being, or Substance, in it self, essentially and originally Evil, and therefore nothing but what might proceed from the same Fountain of Goodness. *I form the Light,*

Light, and create Darkness; I make Peace, and create Evil: I the Lord do all these things *. It was in respect of * Isa. xlvi. 7. these Heresies, partly, that the Church thus assign'd the Creation of the World peculiarly to the Father, in the Creed; while in the Scriptures it is attributed indifferent- ly to the Son, and to the Holy Spirit. But the chief rea- son was the Paternal Priority in the Deity, which bespeak- eth likewise some Priority of Action. In which regard, the Apostle has made a distinction: *To us there is but one G O D the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by Him.* †

† 1 Cor. viii. 6.

(1) The necessity of this part of our Confession ap- pears, in that it conduceth,

1. To the Glory of G O D manifested in the Work of Creation. *The invisible things of Him from the Crea- tion of the World are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead* *. * Rom. i. 20. *For He hath made the Earth by his Power, He hath es- tablished the World by his Wisdom, and hath stretched out the Heavens by his Discretion* †. Thus the Levites taught the † Ex. x. 12. ii. 15. Children of Israel to glorify G O D: *Stand up and bless the Lord your God for ever; and blessed be thy glorious Name, which is exalted above all Blessing and Praise. Thou even thou art Lord alone; thou hast made Heaven, the Heaven of Heavens with all their Hosts, the Earth and all things that are therein* *. And the Twenty four Elders, in the Re- * Neh. ix. 5. 6. velation of St. John, fall down before him that sitteth on the Throne, and worship him that liveth for ever and ever, and cast their Crowns, (the Emblems of their borrowed and derived Glories,) before the Throne, (the Seat of infinite and eternal Majesty,) saying, *Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all things, and for thy Pleasure they are and were created* †.

† Rev. iv. 10, 11.

2. To Man's Humiliation. *When I consider the Hea- vens, the work of thy Fingers, the Moon and the Stars which thou hast ordained* *; when I view those glorious * Psal. viii. 3. Bodies with my Eye, and, by the advantage of a Glass,

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find great numbers, before beyond the Power of my Sight, and from thence judge there may be many Millions more, which neither Eye nor Instrument can reach; when I contemplate those far more glorious Spirits, the Inhabitants of the Heavens, and the Attendants on thy Throne, I cannot but break forth into that Admiration of the Prophet, *What is Man that thou art mindful of him?* What is the Offspring of the Earth, that Dust and Ashes, *what is that Son of Man, that thou visitest him?* What is there in the Progeny of an ejected and condemned Father, that thou shouldest look down from Heaven, the Place of thy Dwelling, and take care, or notice of him?

— Other Creatures are under an happy impossibility of sinning; those which are inferior to us, as not endued with Understanding and Election; those which are superior, as preserv'd by the Grace of G O D, in a state incapable of falling. Men are the only Companions of those *Angels which left their own Habitations*: How can we without confusion of Face look upon that Monument of our Infamy recorded by Moses, who first penn'd the Original of Humanity, *It repented the Lord, that he had made Man on the Earth, and it griev'd him at the heart* †?

¶ Gen. viii. 6,

¶ Psal. cxix. 73,

¶ Isa. xl. 26.

¶ Isa. i. 2.

3. To the production of a cheerful and universal Obedience. *Thy hands have made me and fashioned me; give me Understanding, that I may learn thy Commandments* *. Of all the Creatures deriv'd from the same Fountain of Goodness, none ever disobey'd their Maker's Voice but the Devil and Man. *Mine hand hath laid the Foundation of the Earth, and my Right-hand hath spann'd the Heavens; when I call unto them, they stand up together: Lift up your Eyes on high, and behold, who hath created these things, that bringeth out their Hosts by number: he calleth them all by names, by the greatness of his might, for that he is strong in power: not one faileth* †.— If the universal Obedience of the Creatures to the Will of G O D cannot move us to the same Affection and Desire of serving and pleasing him, they will all conspire to testify against us, and condemn us, when he shall call unto them, *Hear, O Heavens, and give ear, O Earth, for the Lord hath spoken: I have nourished and brought up Children, and they have revenged against me* *.

¶ Te

4. To our Consolation in all the variety of our Conditions. *Happy is he whose Hope is in the Lord his G O D,*
who made Heaven and Earth, the Sea and all that therein
is †. This Happiness consisteth partly in a full assurance † Psalm cxvi.
of his Pity to us, and his Ability to satisfy us: 5. 6.
Hast thou not known, that thou not heard, that the ever-
lasting G O D the Lord, the Creator of the Ends of the
Earth, fainteth not, neither is weary? And partly in • Isa. xl 28.*
a humble Confidence of his Will to protect and succour
us, his Desire to preserve and bless us. My Help cometh
from the Lord who hath made Heaven and Earth †. G O D † Psal. cxxi. 2.
will not despise the Work of his hands, nor suffer the rest
of his Creatures to do the least Injury to his own Image.
Bebold I have created the Smith that bloweth the Coak in
the Fire, and that bringeth forth an Instrument for his Work.
No Weapon that is formed against thee shall prosper. This is
the Heritage of the Servants of the Lord.* † Isa. liv. 17.

ARTICLE II.

*And in Jesus Christ his only Son
our Lord.*

And in Jesus

I Believe not only that there is a GOD (*a*), who made the World ; but I acknowledge and profess that I am fully perswaded of this as a certain Truth, that there was and is a Man, whose Name by the Ministry of an Angel was called *Jesus* (*b*), of whom particularly *Joshua* (*c*), the first of that Name, and all the rest of the Judges and Saviours (*d*) of *Israel* were Types. I believe that *Jesus*, in the highest and utmost importance of that Name (*e*), to be the Saviour of the World ; in as much as He hath revealed to the Sons of Men the only way for the Salvation of their Souls (*f*), and wrought the same way out for them, by the virtue of his Blood (*g*), obtaining Remission for Sinners, making Reconciliation for Enemies, paying the Price of Redemption for Captives ; and shall at last Himself confer the same Salvation (*h*), which He hath promulgated and procured, upon all those which unfeignedly and steadfastly

fasty believe in Him. I acknowledge that there is no other way to Heaven, beside that which He hath shewn us ; there is no other Means which can procure it for us, besides His Blood ; there is no other Person which shall confer it on us but Himself (i).

(a) *Ye believe in GOD, believe also in me* †.

† John xiv. 1.

(b) The Name it self was of ordinary Use, and therefore for the proper interpretation of it, we must look back upon the first that bare it.

(c) We read that *Moses called Oseba the Son of Nun, Jeboſhua**. The very first of these Names, impos'd in Circumcision, signified a *Saviour* : Which when thus alter'd by *Moses*, gave a present designation of the Person to be a real Author of Salvation to the People, and a certainty that this Salvation should be accomplished, ratifying the Omen, and turning it into an infallible Prediction. And if (what the Antients thought probable,) *Moses* in forming this Name join'd to *Oseab* one of the Titles of GOD, which is *Jah*, there will result from both, by the Custom of the Hebrew Tongue, *Jeboſhuah*; and so not only the instrumental, but the original Cause of the *Jewiſh* Deliverance will be found expres'd in the Word ; as if *Moses* had said, This is the Person by whom GOD will save his People from their Enemies. All which we see exactly compleated in our *Lord*. In the Dream of *Joseph*, the Angel informed him not only of the Nomination; but of the Interpretation or Etymology : *Thou shall call his Name Jesus, for he shall save his People from their Sins* †. In which Words are clearly express'd, both the designation of the Person *He*, and the certainty of the Salvation to be accomplished by Him, *He shall save*. The Addition of the Name of GOD, propos'd in *Joſhua* as probable, seems here to rise above Probability. It is not barely said in the Original, that *He*, but that *He Himself shall save* *. *Joſhua* saved *Israeſ* not by his own Power, nor of himself, but God by him ; neither say'd

* Num. xiii. 16.

† Mat. i. 21.

* *sun's arm*.

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fav'd he his own People, but the People of GOD : Whereas *Iesus* himself, by his own Power, the Power of GOD, shall save his own People, the People of GOD. And since our Saviour was not called *Emmanuel*, according to the famous Prediction, what better way of fulfilling that Prediction, than that the Sense of *Emmanuel* should be comprehended in the Name of *Iesus* ? And what else is GOD with us, but GOD our Saviour ?

[†] Judges iii. 9, 15.
So in Nehem. ix.
27. Thou gavest them Saviours.
The Comparison between these Typical Saviours, Joshua especially, and our Lord, is prov'd, according to the Fathers, by the Bp. p. 75, &c.
^{*} Verin. 2.

(d) When it is twice † said that the Lord raised up a Deliverer to the Children of *Israel*, the Original, the Septuagint, and the antient *Latin*, have, a Saviour.

(e) The antient Greeks, after any remarkable Preservation, gave the Title of Saviours to their Gods, and under it built Temples and consecrated Altars to them. At length their mistaken Piety stoop'd to baser Flattery, conferring the same Title on Men. The *Romans*, and *Tully* * himself, thought this Name so pregnant and comprehensive, as that the *Latin* Tongue had no single Word able to express it. Yet we find *Servator*, *Conservator*, *Salutaris*, and *Salvator*, in their Inscriptions ; the last of which, after *Tertullian*, was the Language of the Church, till the late Innovators thrust it out of the *Latin* Translation. But whatever Notion the Heathens had of their Saviours, Gods, or Men, we know this Name belongeth to Christ in a far more sublime and peculiar manner. Neither is their Salvation of any other ; for there is none other Name under Heaven given among Men, whereby we must be saved †.

[†] Acts iv. 12.

^{*} Rom. i. 16.

(f) Since the Gospel of Christ is the Power of Salvation to everyone that believeth *. And since the Apostles and Preachers of the Gospel are said to save those who shall be converted by their preaching ; in a far more eminent and singular manner must He be said to save them, who first reveal'd these Truths, and brought Life and Immortality to Light thro' the Gospel.

^{*} Heb. ix. 22.

(g) We were all concluded under Sin, and obnoxious to the Wages of it, unless remitted : Without shedding of Blood was no remission * : It was therefore necessary that Christ should appear, to put away Sin by the Sacrifice of himself †. This Remission, is, with respect to the Author and Procurer, justly

justly stil'd Redemption ; in Him we have Redemption through his Blood ; the Forgiveness of Sins † : And Reconciliation ; † Tim. ii. 6. for G O D was in Christ, reconciling the World unto himself *. * 2 Cor. v. 19. And upon this Reconciliation necessarily follows our Salvation : For if when we were Enemies, we were reconciled unto G O D by the Death of his Son ; much more being reconciled we shall be saved by his Life †. † Rom. v. 10.

(b) He is still able to save to the uttermost those who come into G O D by Him, since he ever liveth to make Intercession for them *. For now being set down at the Right Hand of GOD, He hath receiv'd all Power both in Heaven and Earth ; and the End of this Power is, that He may confer Salvation upon those which believe in His Name. We look for the Saviour, the Lord Jesus Christ, from Heaven, who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the working whereby He is able to subdue all things unto Himself †. And unto them that thus look for him shall He appear the second time, without Sin, unto Salvation *. * Heb. ix. 28.

(i) The Belief of this part of the Article is necessary, because there is no End of Faith, without a Saviour, and no way to be sav'd by Him, but by believing in Him. This is G O D's Commandment, that we should believe in the Name of his Son Jesus Christ †. As also, that we may delight and rejoice in the Name of Jesus, as that in which all our Happiness is involv'd. Behold I bring you good Tidings of great Joy, which shall be to all People. For unto you is born this day in the City of David a Saviour, which is Christ the Lord *. * Luke ii. 10, 11. The same Belief in Jesus ought to inflame our Affection, to kindle our Love towards Him. If any Man love not the Lord Jesus Christ, let him be Anathema Maranatha †. Lastly, it ought to breed in us a correspondent Obedience to Him, by which alone we can demonstrate our Love : That we may be raised to the Temper of St. Paul, who counted all things but loss for the Excellency of the Knowledge of Christ Jesus, our Lord *. Shall we refuse Submission to that Name, which the Winds, the Seas, the Evil Spirits obey'd ? Shall we be wanting in Respect and Veneration to him, whom G O D hath highly exalted, and given him a Name which is above every Name ; that at the Name of JESUS every Knee should bow, of things in Heaven, and things in Earth, and things under the Earth ? †. And † Phil. ii. 9, 10,

And in Jesus Christ.

I Do assent unto this as a certain Truth, that there was a Man promis'd by G O D, foretold by the Prophets, to be the *Messias* (*a*), the Redeemer of *Israel*, and the Expectation of the Nations. I am fully assured by all those Predictions, that the *Messias* so promis'd is already come (*b*) : I am as certainly perswaded that the Man born in the Days of *Herod*, of the Virgin *Mary*, by an Angel from Heaven called *Jesus*, is that true *Messias* (*c*), so long, so often, promis'd : That as the *Messias*, He was anointed to three special Offices, belonging to him as the Mediator between G O D and Man : That He was a Prophet (*e*), revealing unto us the whole Will of G O D for the Salvation of Man : That He was a Priest (*f*), and hath given Himself a Sacrifice for Sin, and so hath made an Atonement for us : That He is a King (*g*), set down at the Right Hand of G O D, far above all Principalities and Powers, whereby, when He hath subdu'd all our Enemies, He will confer actual, perfect, and Eternal Happiness upon us. I believe this Unction, by which He became the true *Messias*, was not perform'd by any material Oil, but by

by the Spirit of GOD (*b*), which He received as the Head, and conveyeth to his Members (*i*).

(*a*) *I. e. the Anointed.*

The Name therefore must import a Person set a-part by GOD, anointed with the most sacred Oil, advanc'd to the highest Office, of which all those Employments under the Law, in the obtaining of which Oil was us'd, were but Types and Shadows. There was not only a general Expectation of such a Person among the *Jews*, but they ever esteem'd it an Article of Faith, to be believ'd of all who profess'd the Law of *Moses*; and whosoever denied it, was thereby interpreted to deny the Law and the Prophets. Now since it is very certain that the *Messias* was promis'd by GOD, both before, and under the Law, while yet most of those Promises rather describe the Person, than express the Title +; it may be worth our notice, how this Universal Expectation of a Redeemer, under the Name of the *Messias*, should spread it self thro' the *Jewish Church*. And this it did chiefly after the Captivity, when the People, having lost the exact knowledge of their own Tongue, had the Scriptures interpreted to them in *Chaldee Language*, which they had lately learned. Thus the *Levites* are said to have caused the People to understand the Law, because *they read in the Book in the Law of GOD, distinctly, and gave the Sense, and caused them to understand the reading* *. This constant Interpretation produc'd at length a *Chaldee Version* of the Old Testament, to be read every Sabbath in the Synagogues; which being made not Word for Word with the *Hebrew*, but with the liberty of a brief Exposition, took in, together with the Text, the general Opinion of the learned *Jews*; whence it came to pass, that not only the Doctrine, but the Name also of the *Messias*, was very frequent and familiar to them. So that in the *Chaldee Paraphrase* now extant, there is express mention of the *Messias* in more than seventy Places besides that of *Daniel*.

+ For where-ever he is spoken of as the Anointed, it may be turned to some other Person; except one place in *Daniel*, where 'tis said, The *Messias* shall be cut off, and even there the Greek has not the *Messias*, but the *unction*. * Neh. viii. 2.

(*b*) This is demonstrably evident from the two famous Prophecies; that of *Jacob*, *The Scepter shall not depart from Judah, nor a Lawgiver from between his Feet, untill Shiloh come,*

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[†] Gen. xlix. 10.

come, and to him shall the gathering of the People be †. And that other of *Haggai*, Thus saith the Lord of Hosts, yet once it is a little while, and I will shake the Heavens and the Earth, and the Sea, and the dry Land; and I will shake all Nations, and the Desire of all Nations shall come; and I will fill this House with Glory, saith the Lord of Hosts: The Glory of this latter House shall be greater than the Glory of the former, saith the Lord of Hosts *.

^{*} Hag. ii. 6, 7, 9.

For as the antient Jews unanimously apply'd these Predictions to the *Messias*, so is it manifest, that the Scepter is now departed from *Judah*, the Jewish Government hath entirely fail'd; and that the Second Temple is long since destroyed; which being so much inferior to the first in the common Characters and Marks of Glory, the *Shekinah*, the Fire upon the Altar, the *Urim and Thummim*, the Ark of the Covenant, &c. a superior Glory could accrue to it by nothing but by the coming of the *Messias*, in whom all those Signs were more eminently united and contain'd.

(c) That *Jesus* is the *Messias*, is infallibly evinc'd from the following Considerations:

1. He is by Jew and Gentile acknowledged to have been in the World at that time when the Prophets foretold that the *Messias* should come; and when no other Person, with any shew of Probability, aspir'd to the same Character.

[†] Heb. vii. 14.

2. It is evident (saith the Apostle) that our Lord sprang out of the Tribe of *Judah* †; and in all the Addresses of the Suplicants we find him saluted, *The Son of David*. But to this Tribe, and this Family, the Jews before, and in, our Lord's time upon Earth, expressly appropriated the Honour of the *Messias*. And those modern Jews, who have invented a double *Messias*, confess the Son of *David* to be the Greater of the two. Again, the Birth-place of the *Messias*, foretold by *Micah* *, and acknowledg'd not only by the Scribes and Pharisees, but by all the People, was fulfill'd in our Lord by a most remarkable Providence, which called his reputed Parents thither. The manner also of his Birth, of a pure Virgin, and his being the true *Immanuel*, *GOD with us*, compleated two of the most celebrated Predictions concerning Him †.

^{*} Mic. vi. 2.

[†] Isa. vii. 14.
Jes. xxi. 23.

3. He

3. He taught what the *Messias* was to teach, did what the *Messias* was to do, suffer'd what the *Messias* was to suffer, and by suffering obtain'd all that a *Messias* could obtain. The *Messias* is promis'd as a greater Prophet, a Teacher of a more perfect Way, and of an universally extended Religion; who, when GOD had put His *Spirit upon Him*, should shew *Judgment unto the Gentiles*, and make the Isles wait for his *Law**. Our Lord has delivered the most perfect Will of GOD, both in his Precepts and Promises. He hath deliver'd it in the most perfect manner, with the greatest Authority, Prespicuity, and Universality. it was expected that the *Messias* should infinitely surpass all the former Prophets in mighty Signs and Miracles. Our Lord alledgeth this Mark and Testimony of his Character, on several occasions; particularly in his Answer to the Enquiry of *J. Baptist* †; and those *Jews* acknowledg'd it, who said, when Christ cometh, will be do more Miracles, than these which this Man hath done*. The Jewish Doctors reckon up Seventy six Miracles for *Moses*, and Seventy four for all the rest of the Prophets. What proportion would these (if really so many,) bear to all which our Lord wrought; when St. John assures us with as great Certainty of Truth, as height of Hyperbole, that, There are many other things which Jesus did, the which if they should be written every one, he supposed, that, even the World it self could not contain the Books that should be written †. Nor did our Saviour excel all others in the Number more than in the Power of his Miracles. In him dwelt the Fulness of the Godhead bodily*. His Power was so really immanent and inherent in Himself, that he was able to communicate it to his Disciples, and to the Christians of the first Ages. Whereas *Moses* and the Prophets either receiv'd an occasional Power from GOD, or rather by their Prayers prevail'd with GOD to work the Miracles by his own immediate Hand. As to our Lord's Sufferings, if we look on them in the gross, we shall find them answering in the highest manner the Prophetical Character of the *Messias*, a *Man of Sorrows*, and acquainted with Grief†. But this part will be best illustrated, by comparing the particular Predictions with the Historical Passages of his Sufferings, and joining the Prophets and Evangelists together: If *Zachary* say, They weighed for my Price thirty Pieces of Silver. * St. *Matthew* will shew *Judas* covenanting for the same † Mai. iii. 3. * Coloss. ii. 9. * Zach. xi. 12.

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- * Matt. xxvii. 15. same Sum †. If *Isaiab* say, that *He was wounded* *, if *Zachary*, *They shall look upon me whom they have pierced* †, and *David* more particularly, *They pierced my Hands and my Feet* *; the Evangelists will shew how *He was fastened to the Cross*, and *Jesus himself the Print of the Nails* †. If the Psalmist tells us, they should *laugh him to scorn*, and shake their Head, saying, *He trusted in GOD, that he would deliver Him, let Him deliver Him, seeing He delighted in Him* *, St. Matthew will record the same Action, and the same Expression †. If *David* say, *My GOD, my GOD, why hast thou forsaken me* *! The Son of *David* will shew in whose Person the Father spake it †. Let *Isaiab* foretel, that *He was numbered with the Transgressors* *, and you will find *Him crucified between two Thieves* †. Read in the Psalmist, *In my Thirst they gave me Vinegar to drink* *, and in the Evangelist you will hear *Jesus* saying, *I thirst, that this Scripture might be fulfilled* †. Read farther yet, *They part my Garments among them, and cast Lots upon my Vesture* *, and the Soldiers shall make good the Prediction †. Lastly, let the Prophets teach us, that *He shall be brought like a Lamb to the Slaughter*, and be *cut off out of the Land of the Living* *, all the Evangelists will declare how like a Lamb *He suffer'd*, and all his Enemies will attest that *He was cut off*. And as *He taught, and did, and suffer'd*, so *He also obtain'd what was promis'd of the Messias*. *The Lord said unto my Lord, (saith David) sit thou at my right Hand* †. *Now David is not ascended into the Heavens* *, but *Jesus is ascended, and set down at the right hand of GOD*; and *so all the House of Israel may know assuredly, that GOD hath made that Jesus whom they crucified, both Lord and Christ* †.
- * Mat. xxvii. 39. † Mat. xxvii. 43.
- * Psal. xxiii. 1. † Mat. xxvii. 46.
- * Isai. iii. 12. † Mar. xv. 27.
- * Psal. lxix. 21. † Joh. xix. 28.
- * Psal. cx. 1. † Joh. xix. 23.
- * Acts ii. 34. 24.
- * Isai. liii. 7. 8.
- * Psal. lxxii. 11.
- † Acts ii. 36.

4. It was the proper Note and Character of the *Messias*, that all Nations should come in and serve Him, and consequently the distinction of *Jew* and *Gentile* cease. GOD speaks to Him thus, as to his Son, *Ask of me, and I will give thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy possession* *. It was one greater than *Solomon*, of whom those Words were spoken. *All Kings shall fall down before him, and all Nations shall serve him* †. It shall come to pass in the last days, saith *Isaiab*, *that the Mountain of the Lord's House shall be establish'd in the Top of the Mountains, and shall be exalted above the Hills, and*

*and all Nations shall flow unto it *.* And again, there ^{* Isa. ii. 2.} shall be a root of Jesse, which shall stand for an Ensign of the People; to it shall the Gentiles seek ^{*}. And Malacby con- ^{* Mai. xi. 10.} cludes the Message which all the Prophets had deliver'd; *From the rising of the Sun even to the going down of the same,* my Name shall be great amongst the Gentiles [†]. That all ^{† Mal. i. 11.} Nations did thus come into the Doctrine preached by Je-
sus, cannot be denied. The first day that the Apostles receiv'd their Power from on high, by which they were enabled to execute their Commission of teaching all Na-
tions, there was an accession of *Three thousand Souls* ^{*}. Many of the Greeks which came up to worship at Jerusalem [†], devout Men out of every Nation under Heaven ^{*}, first embrac'd the Faith; which they were most capable of, by reason of their acquaintance with the Scriptures. After them the rest of the Gentiles turned from their *Idols to serve the living and true GOD* ^{*}. In St. Paul's time the *Gospel* ^{* 1 Thess. i. 9;} was preach'd to every Creature under Heaven [†]. And not ^{† Coloss. i. 23.} many Years after, notwithstanding the Rage of Persecuti-
ons, almost the whole *Roman Empire* became *Christian*, and the Emperors themselves, a little above two Ages after the Death of the last Apostle. Thus, according to all the Predictions of the Prophets, the One GOD of *Israel*, the Maker of Heaven and Earth, was acknowledg'd thro' the World, for the only true GOD; the Idols ceas'd, and were rejected; the Law given to *Israel* was taken for the true Law of GOD; but the Ritual Part, was given only to the *Jewish People*, and therefore to cease with that People, while the Moral Part universally and eternally oblig'd. But now, if we consider either the nature of the *Christian* Doctrine, the severe Precepts, the remote, and almost incredible, Promises, the certainty of present Sufferings; or the Teachers of it, Men by Birth obscure, by Education illiterate, by Profession low and inglorious, desiring to know and to speak nothing but *Christ crucified*; or their manner of teaching, without Subtily of Wit, Art of Perswasion, or Ornaments of Eloquence; it is not conceivable, that all the World should agree to desert and condemn the Religion of their Ancestors, to embrac'e Precepts, unacceptable to Flesh and Blood, upon Promises not striking Sense, and scarce probable to Reason, by the preaching of those who were despis'd and persecuted, and in the Name of Him who was condemn'd and crucify'd;

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crucified ; had not the Doctrine, which did thus prevail, been truly Divine ; had not this Light, which dispell'd the Clouds of all former Religions, come from Heaven ; had not that *Jesus, the Author and Finisher of our Faith*, been the true *Messias*, that is, the *Christ*.

(d) It is manifest, that the Commonwealth of *Israel*, both in the Constitution, and the Administration of it, was totally order'd and dispos'd with regard to the *Messias*. The Constitution of that People was made by a Separation of them from all other Nations, begun in *Abraham*, with the Promise of a Seed in whom all the Nations of the Earth should be blessed, and be united in one Religion : Which promised Seed was the *Messias*, only typified in *Isaac*. This Separation was continued by the Administration of that Commonwealth, which was a *Royal Priesthood*, consisting in three Functions, Prophetical, Regal, and Sacerdotal, all respecting the *Messias*, as the Aim and Completion of the Prophesies, the End of the Sacrifices, the Heir of an Eternal Priesthood, *after the Order of Melchizedec*, and of the Throne of *David*, as of an Everlasting Kingdom. He therefore who was to break down this Separation, to put an End to this Administration, and to make All one, was also to bear these three Functions united in his Person. Again, as to the very nature of the thing, since the Redemption or Salvation by a *Messias* consists in the freeing of a Sinner from the State of Sin and Death, into a State of Righteousness and Life, there is requisite to this End, a Priest to offer the Sacrifice of Propitiation ; a Prophet to reveal the more perfect Will of GOD ; and a King, to translate, by absolute and irresistible Power, into a glorious Condition, the Captives whom he has deliver'd.

(e) Tho' this need no other Proof than the Prediction of *Isaiah*, *The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the Poor* * ; together with our Lord's own Interpretation, *This day is this Scripture fulfilled in your Ears* † ; yet are we furnish'd with other ample Demonstrations of it : 1. From his most remarkable Preparation, by the Prediction of the Angel to his Mother, and from his most solemn Inauguration, by the Descent of the Holy Ghost, and the Voice from Heaven. 2. From his undeniable Mission, by the Testimony of

* Isa. xi. 1.
† Luke iv. 21.

of *John the Baptist* †, and the more irrefragable Testimony of his own Miracles, I have a greater Witness than that of *John*; for the Works which my Father hath given me to finish, the same Works that I do bear witness of me, that the Father hath sent me *. 3. From his Administration of that Office, by revealing the Will of GOD, confirming his Doctrine with his Example, ratifying it with his Death, rendering it efficacious by his rising again, propagating and settling the succession of it, by giving some Apostles, some Prophets †, &c.

<sup>† Joh. i. 34. iii.
26.</sup>
^{* Joh. v. 36.}
<sup>Ephes. iv. 8,
et c.</sup>

(f) Tho' our Lord was not called after the Order of *Aaron*, but after the more antient Order of *Melchizedec*, yet all the Functions of the *Aaronical Priests*, which were purely typical of Him, He eminently fulfilled, 1. By the Oblation of Himself, and his entering into the Holy of Holies, not made with hands. 2. By his Intercession; not servile and precarious, but efficacious and glorious; as of Him who is exalted at GOD's Right Hand, and to whom all Power is given in Heaven and Earth. 3. By his Benediction. We read of no other part of the Sacerdotal Office perform'd by *Melchizedec*, but this: He pronounc'd a Blessing both in respect of GOD and of Man, saying, *Blessed be Abram of the most High GOD, Possessor of Heaven and Earth*; and, *Blessed be the most High GOD which hath delivered thine Ennemis into thine hand* *. It was a known Act of the *Aaronical Priesthood* to bless the People. How doth our Lord exceed both Examples, whose Sermon in the Mount begins with the Beatitudes, who at his parting from his Disciples, *lifted up his hands and blessed them* †, and who will hereafter bless us with an Everlasting Benediction !

(g) That the *Messias* was to be a King appears not only from the constant Tradition of the Jews, but from the express Predictions of the Prophets. Yet have I set my King upon my holy hill of Sion *, saith the Psalmist. Unto ^{* Psal. ii. 16.} us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders, saith *Isaiah*, and his Name shall be called,—The Prince of Peace. Of the increase of his Government and Peace there shall be no end, upon the Throne of David and upon his Kingdom, to order it, and to establish it, with Judgment and with Justice, from henceforth even

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† Mat. ix. 6, 7.

even for ever †. All which is apply'd to *Jesus* by the unerring Interpretation of the Angel *Gabriel*, who promised the blessed Virgin, that *the L O R D G O D* should give *unto* her Son *the Throne of his Father David, and he shall reign over the House of Jacob for ever, and of his Kingdom*

• Luke i. 32, 33.

*there shall be no end **. He Himself acknowledg'd his Royal Character, tho' by fulfilling the strange Prophecy of *Zachary, Tell ye the Daughter of Zion, Bebold, thy King cometh unto thee, meek, and sitting on an Ass **.

* Mat. xxi. 4, 5.

And by making almost as strange a Confession to *Pilate, Thou sayest that I am a King; to this End was I born, and for this Cause came I into the World, that I might bear witness unto the Truth †.*

† Job. xviii. 37.

His solemn Inauguration, and publick Execution of his Office, was defer'red till his Ascension; when *G O D having rais'd him from the Dead, set him at his own right hand in the Heavenly Places, far above all Principality, and Power, and Might, and Dominion **.

* Eph. i. 20, 21.

This Regal Office confis'ts, *First*, in ruling his People, by delivering to them a Law, and supplying them with Grace, to fulfill it; by protecting them from Danger, and supporting them in Affliction, and by rewarding them eternally for their Obedience. *Secondly*, In destroying his Enemies, temporal and spiritual. He told his Disciples, *There be some standing here which shall not taste of Death till they see the Son of Man coming in his*

† Mat. xvi. 28.

Kingdom †: In this Kingdom He was seen to come when He brought utter Destruction on the *Jews* by the *Roman Armies*, shortly after to be destroy'd themselves. Nor will his Triumphs be less remarkable over his invisible Opposers. Sin, Satan, and Death, shall be destroy'd in their Order.

*For he must reign till he hath put all Enemies under his Feet **. Thus is *Jesus* become *the Prince of the Kings of the Earth †*; thus is the *Lamb* acknowledged to be *Lord of Lords, and King of Kings **.

* 1 Cor. xv. 25.

† Rev. i. 5.

* Rev. xvii. 14.

(b) The Oil of Unction prescrib'd by the *Mosaical Law*, the *Jews* confess to have been lost in the time of *Josiah*; and they had a Tradition, that it should be found again when the *Messias* came. But He indeed wanted not that typical Oil for his Consecration, being anointed with the Divinity it self, *with the Holy Ghost, and with Power †*, as St. Peter speaks. It is needless to dispute, as some have done, whether this Unction was perform'd at his Conception, or at his Baptism, since both are well consistent. *David,*

† Acts x. 38.

vid, the undoubted Type of the *Messias*, was first anointed at *Bethlehem*, then receiving the Spirit of GOD, and a Right to the Throne; Yet when he came to exercise this Right after the Death of *Saul*, he was again anointed at *Hebron*. So might our Lord be first sanctify'd and design'd for his Office, by the Unction at his Conception, and then inaugurated for the actual performance of it, by the Unction at his Baptism. Lest any should deny this Effusion, or Descent of the Holy Ghost to be a sufficient Unction, it will fully appear to be so by its exact completion of all things requir'd in the Typical, or Legal, Unction. These concern'd either the Action, or the Matter. By the Action, the *Jews* tell us, was signified the Divine Election of the Person, and the fitting him to receive the Divine Influence. For the first, our Saviour's Unction was attended with the most infallible Tokens of the Divine Designation, by the Message of an Angel at his Conception, and a Voice from Heaven at his Baptism. And for the second, this Unction was the Divine Influence, nay, the Divinity it self. In respect of the Matter we are told, 1. That Oil was made choice of before other Liquors, because it signified the greatest Glory and Excellency; Whence in *Fo-tham's Parable*, the Olive was the first of Trees mention'd as fit to reign over the rest. And what so great and excellent as to be proclaim'd the Son of GOD, and to obtain a Name greater than all Names? 2. That it was preferr'd on account of its long continuing uncorrupted, and of its preserving other things from Corruption. Now *Jesus*, anointed with the Spiritual Oil, *bath an unchangeable Priesthood*; *being made not after the Law of a Carnal Commandment, but after the Power of an endless Life* *. 3. That this sacred Oil was to be distinguish'd from others, by a composition of the most fragrant Spices. And *Jesus* was by his Unction enabled to *offer up Himself a Sacrifice to G O D, of a sweet-smelling Savour; being full of Grace and Truth*, and endued with all the mixture of Divine Gifts. 4. That in consecrating Kings and Priests, the Oil was to be us'd, not only in the way of Unction, but of Affusion; the former to denote their Separation, the latter the descent of the Spirit upon them. And what plainer than Affusion at our Lord's Unction? His Conception was perform'd by the over-shadowing of the Holy Ghost; his Inauguration by the same Holy Spirit's descending and light-

* Heb. viii. 16.

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ing upon Him. 5. That the Oil was to be pour'd on the Head of the Person consecrated, as the Seal of the Animal Faculties, the Fountain of Dignity, and Original of all the Members. And this was most eminently fulfill'd in *Jesus*, who, by his Unction, or as he was the *Christ*, became the Head of the Church, nay, *the Head of all Principality and Power*: *From whom all the Body, by joints and bands, having Nourishment ministred, and knit together, increaseth with the increase of G O D* †.

¶ Col. ii. 10, 19.

(i) The Necessity of believing this part of the Article is most apparent:

1. Because He alone can be our *Jesus* who is also the *Christ*: He alone can reveal, can work out, can confer Salvation, who hath united the Characters of Prophet, Priest, and King. That *Jesus* is the *Christ* was that Fundamental Doctrine which the Apostles not only testified, but argued, prov'd and demonstrated, out of the Law and the Prophets: This Doctrine *whosoever believeth, is born of G O D*: *Whosoever denieth, is the Antichrist, as denying the Father and the Son.*

2. Because this is the Life and Principal of Christian Practice, by which alone our Christian Faith can be defended and maintain'd. In vain we demonstrate to the *Jews*, that our Saviour, who did and suffer'd so much, is the true *Messias*, if by our Lives we recall our Arguments, and strengthen their wilful Opposition: If we give them cause to suspect us of Idolatrous Worship; if we afford Protection to false Doctrine, Heresy, or Schism; if we promote War and Violence, if we cherish Envy and Uncharitableness; and thus defeat those Prophetic Characters of the Days of the *Messias*, that *the Wolf should dwell with the Lamb, the Leopard lie down with the Kid* *; that Men should beat their Swords into Ploughshares, and their Spears into Pruning-books +; that all Idolatry should totally cease, all false Teachers be cut off, all unclean Spirits for ever expell'd and restrain'd.

* Isa. xi. 6.

+ Isa. ii. 3, 4.

3. Because the several Offices of *Jesus*, as the *Christ*, are the great Causes and Incitements of our respective Obligations and Duties. We must look on Him as our Prophet,

phet, that we may be engag'd to hear and embrace his Doctrine. Tho' Moses and Elias be together with Him in the Mount, yet the Voice from Heaven speaketh of none but Jesus, Hear ye Him *. He is that *Wisdom, the Delight of G O D*, crying in the Proverbs, *Blessed is the Man that beareth me, watching daily at my Gates, waiting at the Posts of my Doors* †. There is one thing needful, and Mary chose ^{* Matt. xvii. 5.} *that good part, who sat at Jesus Feet, and heard his Words* *: ^{† Prov. viii. 34.} ^{* Luk. x. 42, 35.} Which devout Poiture teacheth us, as a Willingness to hear, so, a Readiness to obey. We must consider Him as our High-Priest, that we may *draw near with a true Heart, in full assurance of Faith, and have boldness to enter into the Holiest by his Blood* *; and that, being *bought with a Price, we may no longer seem our own, but may glorify G O D, in our Body, and in our Spirit, which are G O D's* †. We ^{* Heb. x. 22, 19.} ^{† 1 Cor. vi. 20.} must apprehend and acknowledge Him as our King, if we would rightly do Him Homage, if we would perform a true and entire Allegiance to Him. *All Power is given unto me in Heaven and in Earth : Go ye therefore and baptize all Nations ; teaching them to observe all things whatsoever I have commanded you* *. In the Description of the last Day †, the Son of Man sitteth ^{* Matt. xxviii. 18.} ^{20.} *on the Throne of his Glory, and the King pronounceth the Sentence.* ^{† Matt. xxv.}

4. Because we cannot otherwise be instructed what it is to be a *Christian*, and how far we stand oblig'd by owning that Name. Our Title bears the most proper Signification of our Profession, and relation to the Author and Master whom we serve. There are two Parts of the Seal of the Foundation of GOD: *The Lord knoweth those that are his ; and let every one that nameth the Name of Christ, depart from Iniquity* *. The Primitive Professors did not ^{* 2 Tim. iii. 19.} more delight in the Honour of this Name, than in the Obligation: As under Torture and Martyrdom they acknowledg'd themselves *Christians*, so it was the common Form of their Answers, *I am a Christian ; and with us no Evil is done. We have an Unction from the Holy One, and the anointing which we have received from Him abideth in us* †. ^{† 1 Joh. ii. 20.} ^{27.}

[†] What the
Latins, and
we, stile *Only*,
the Scriptures,
and the Greeks,
term *Only-
begotten*.

And in Jesus Christ his only † Son

I DO profess to be fully assur'd of this Assertion, as of a most certain, infallible, and necessary Truth, that *Jesus Christ*, the Saviour, and the *Messias*, is the true, proper, and natural Son of G O D, begotten of the Substance of the Father; which being incapable of Division, or Multiplication, is so really and totally communicated to Him, that He is of the same Essence, *GOD of GOD, Light of Light, very GOD of very GOD*. And as I assert Him so to be the Son, I do also exclude all other Persons from that kind of Sonship; acknowledging none but Him to be Begotten of G O D by that proper and natural Generation; and thereby excluding All which are not Begotten, as it is a Generation: All which are said to be Begotten, and are called Sons, but are so only by Adoption, as it is Natural.

It is certain, that the *Jews* as they look'd for a *Messias* to come, so they believ'd that *Messias* to be the Son of G O D; tho' since his Coming they have denied it. Thus *Nathaniel*, that *Israelite indeed*, made his Confession, *Rabbi, thou art the Son of G O D, thou art the King of Israel* * : Thus *Martha*; *I believe that thou art the Christ, the Son of G O D, which should come into the World* †. Thus St. Peter in the Name of all the Apostles; *We believe and are sure that thou art that Christ, the Son of the Living G O D* * : Thus

* Joh. i. 49.

† Joh. xi. 27.

* Joh. vi. 69.

Thus the High-Priest himself, in his Inquisition ; I adjure thee by the living GOD, that thou tell us, whether thou be the Christ, the Son of GOD †. There are many inferior regards † Mat. xxvi. 63. in which this Title may be attributed to our Saviour ; particularly these four :

1. As He was, by the Spirit of GOD, born of the Virgin Mary. So spake the Angel : *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee ; therefore also that Holy thing which shall be born of thee shall be called the Son of GOD**. 2. As he was consecrated and commission'd to his high Office, by the immediate and special Will of GOD. This is his own Argument to the Jews : *Is it not written in your Law, I said ye are Gods ? If he called them Gods unto whom the Word of GOD came, and the Scripture cannot be broken, say ye of him whom the Father hath sanctified and sent into the World, Thou blasphemest, because I said, I am the Son of GOD** ? 3. As He was rais'd out of the Grave immediately by GOD unto Immortal Life. *GOD hath fulfilled the Promise unto us, in that He hath raised up Jesus again : As it is also written in the second Psalm, Thou art my Son, this day have I begotten thee*†. So true it must needs be of Him what is spoken by Him of others, who are the Children of GOD, being the Children of the Resurrection* : Thus was He constituted, or, appointed the Son of GOD with Power by the Resurrection from the Dead†. Thus is He not only the First, but the First-born from the Dead*. 4. As he was made Heir and actual Possessor of all things in his Father's House. *He is set down on the right hand of the Majesty on high ; being made so much better than the Angels, as He hath by Inheritance obtained a more excellent Name than they*†. Of these four Titles to his Sonship, the Fourth supposeth the Third, the Third supposeth the Second, and the Second the First : But even the First supposeth another, that of an Eternal Generation, the most true, and proper, and distinguishing. The Proof of which, as chiefly design'd in this Article, may be attempted in the following Method :

I. Jesus Christ had a real Being, or Existence, before He was conceiv'd of the Virgin.

II. This Being was not created, but Divine.

III. He

* Luk. i. 35.

* Joh. x. 34, 35.
36.

† Act. xiii. 23.

* Luke xx. 36.

† Rom. i. 4.

* Colos. i. 18.

† Heb. i. 3, 4.

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III. He receiv'd this Divine Being by Communication from the Father.

IV. This Communication is a proper Generation.

V. This manner of Communication was never made to any Person but Himself.

I. That *Jesus Christ* had a real Being before He was conceiv'd of the Virgin, is demonstrated by this Argument, That He was really in Heaven, and truly descended thence, before that which was begotten of the Virgin, ascended into Heaven. That He was really in Heaven before he ascended thither, is plain from his own Words, *What and if ye shall see the Son of Man ascend up where he was before**? To avoid the force of this Text, the Socinians have contriv'd an antecedent, or preparatory Ascension, by which they say He was in Heaven before the speaking of these Words, tho' after his Conception and Birth. But as their Invention hath not the least countenance from Scripture or Tradition, (neither of which would have pass'd by the most remarkable Action of our Saviour's Life,) so is it contrary to the reveal'd Method of our Redemption, and to Reason it self. As *Christ* was anointed to the Sacerdotal Office, He was to enter once into the Holy Place, and that *not without Blood*. And for what reason, if the Father could alike reveal his Will to the Son, on Earth as in Heaven, should the Son ascend into Heaven to learn this Will, and not be known by Men to have ascended thither? Wherefore his Descent to Earth necessarily preceeded his Ascension into Heaven: As St. Paul argues, *Now that He ascended, what is it but that He descended first?** Agreeably to his own Declaration; *I came forth from the Father, and am come into the World: Again, I leave the World, and go to the Father*†.

*Eph. iv. 9.

† John xvi. 28.

* John i. 15.

But not to stop at a bare Priority of Existence, it will be convenient to assign some certain and acknowledg'd Marks of Time, before which he appears to have had this Pre-existence. And these may be, 1. Before *John the Baptist*: Thus *John himself expressly witnesseth, He is preferr'd before me, for He was before me**. In which Words we must understand a Priority of Worth and Dignity, founded in another

mother Priority of Existence ; else the same thing will be made the Cause and Reason of it self, 2. Before *Abraham*. *Verily, I say unto you, before Abram was, I am :* † John viii. 58., i. e. Before the Birth of *Abraham*, I had a real Being or Existence, in which I have continued till now. This literal and plain Interpretation is sufficiently confirm'd by the poor Shifts of the *Socinians* in receeding from it. For (not to expose their Art of making the Words an *Ellipsis*, and supplying them from Verse twelve, *I am the Light of the World*) whether they apply the former Part (*before Abraham was*), to the calling of the Gentiles, or the latter (*I am*), to the Divine Designation, so that the Meaning shall run thus, ‘ Before *Abraham* shall become what was signified by his Name, a Father of many Nations, I am : Or, ‘ Before *Abraham’s* Birth, I was in the Prescience and Design of GOD : As neither of these Answers is any way pertinent to the *Jews* Question, so neither of them could possibly move their Resentment, but might have been spoken by any one of the Hearers, as well as by *Christ*. 3. Before the Flood. Thus St. Peter : *Being put to Death in the Flesh, but quickened in the Spirit ; by which also He went and preached to the Spirits in Prison ; which sometime were disobedient, when once the long-suffering of GOD waited in the days of Noah, while the Ark was preparing* *. This Text was by a long Mistake falsely expounded, as will be shewn on another occasion ; but must be acknowledg’d plainly to assert that *Christ* did preach to those Men before the Flood, (tho’ by the Ministry of a Prophet, and not immediately in Person,) and consequently that He was before it. 4. Before the Creation of the World : For the Scriptures in the most ample manner assure us, that He made it. To evade which numerous and positive Texts, the *Socinians*, make use of these two Stratagems : If the Places alledg’d speak so clearly of *Christ’s* Person, as not to be applicable to any other, then they endeavour to prove that the Creation there spoken of is Metaphorical ; on the other hand, if the Work of Creation be so plainly express’d, as not to bear a figurative Construction, then they pretend that the Person to whom it is ascrib’d is not *Christ*. Both which Artifices must fail them, if we produce an Instance or two which neither can pervert. *First*, therefore, we will bring such Texts, as being beyond all Dispute spoken of *Christ*, as to the Person, cannot be figurative as to the Creation. And

* 1 Pet. iii. 18,
19, 20.

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And such is that of St. Paul; in whom we have redemption through his Blood:—Who is the Image of the invisible GOD, the First-born of every Creature. For by him were all things created, that are in Heaven, and that are in Earth, visible and invisible; whether they be Thrones or Dominions, or Principalities, or Powers; all things were created by Him, and for Him: *And He is before all things, and by Him all things consist.* Here the Apostle cannot speak of the New and Metaphorical Creation, by which those who had lost the Image of GOD are restored to it again. For the Object of this being not Universal, how can it be said that *all things were thus created, which are in Heaven, and which are in Earth?* How can the Invisible World of Spirits, the Thrones, and Dominions, &c. be capable of this Renovation by Christ? Wherefore, the Words cannot be wrested from what they truly import, the first Creation, or real Production of the World. And they have this farther strength in them, that as they extend the Creation to its utmost compass, to things visible and invisible, so they assert Christ to be the final, and the preserving Cause, as well as the efficient: *All things were created by Him, and for Him; and He is before all things, and by Him all things consist.* But the Doctrine of the World's Creation by the Son of GOD is with o wonderfull and so perspicuous a Brevity delivered by St. John, as to take off all Objections, and remove all Prejudices, in this Point. And the reason why the Evangelist express'd so great a Mystery in so few Words, was, because the Jews, to whom he principally spoke, could not but apprehend him at the first hint; who by the familiar use of the Chaldee Paraphrase, and the like Expositions, were constantly taught, that the Word of GOD was no other than GOD, and that by this Word all things were made: That which as yet they knew not, and which St. John was now to inform them of, was, that the Word was made Flesh, and that the Word made Flesh was Jesus Christ. The Socinian Gloss on this place is made up of Contradictions. For if they will have the Beginning to be the preaching of John Baptist, and the Word the preaching of Jesus Christ, this Word was not in that Beginning. If they say, the Word was with GOD, i. e. was only known to GOD, and yet make in the Beginning, here, the same, as from the Beginning, in St. John's Epistle, then it must follow, that the Apostles saw, and heard, and handled, the Word, as it

^f Coloff. i. 24.
25, 16, 17.

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it is in the Epistle, while yet it was known to GOD alone, as it is in the Gospel, according to their Interpretation. So again; if *all things were made by Him*, must be meant of all that *Jesus* did at the Promulgation of the Gospel, this will not reach their Beginning, *viz. John Baptist's Preaching*; nor permit the *Word* to have been then with GOD only. If *without Him was not any thing made that was made*, implies, that the Apostles after the Ascension, did nothing but what our Lord commission'd and enabled them to do; neither will this bear any relation to the same Beginning. In like manner we may produce Places of Scripture, which speaking, beyond all Dispute, of the true and proper Creation, can be apply'd to no other Person but the Son of GOD. And the most illustrious, is that of the first Chapter to the *Hebrews*, the Design of which is to declare the su-premement Excellency of our Saviour *Christ*. Which Excellency appears in the highest manner from the *Psalmist's* ascribing to Him the Work of the Creation: *Unto the Son He saith, Thy Throne, O God, is for ever and ever; and, thou, Lord, in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Work of thy Hands**. That this is spoken to the Son of GOD, is evident, not only from the Series of the Chapter, and of the Argument, but likewise from the force of the Conjunction *and*, which so plainly connects the latter place of the Psalmist with the former. *Sacius's* weak Reply is, that this Conjunction has ne'er a Comma after it, in the ancient Copies; which every one knows to be, for the most part, inaccurate, as to Points and Distinctions: Yet in the *Syriac* Translation we find the Term of Connexion and Reference expressly added: *And (again) thou Lord, &c.* It is idle to pretend, that the Destruction only of the Heavens is attributed to the *Son*, and the Creation of them to the *Father*; since there is but one Person address'd to, as the Author of both Works.

* Heb. i. 9. 10.

II. This Being which our Saviour had before He was conceiv'd of the Virgin, was not created, but Divine, As will appear from the Arguments following.

I. This Truth is a Corollary from the last Demonstration of our former Assertion, The Creation of all things by the Son of GOD, which assures us that He was GOD. It is a Rule with St. Paul, *He that built all things is GOD* †. ^t Heb. iii. 4. And

¶ Hcb. iii. 4.

And St. John as well assures us, that *the Word was GOD*, as that all things were made by the *Word*. Socinus has offered a Distinction, without the least shew of Reason, on the Term (G O D), which in that Proposition, (*the Word was with G O D*) he understands of a supreme, independent Deity; in that other Proposition, (*the Word was G O D*) of one created and dependent. Now besides that the Jews acknowledged the *Word* to be the eternal GOD. Socinus's Criticism (borrowed from the *Arians*) which supports his Interpretation, will be found precarious and groundless. (It is, that Θεος with an Article signifies the true and eternal G O D; without an Article, an inferior, secondary God, made by Him. The Falsehood of which is notorious from almost any place of the New Testament in the Original Language. In this very Chapter St. John, speaking of the Supreme G O D no less than four times, immediately after the Text in debate, useth no Article. And indeed where the true G O D is professedly opposed to the false, even there the Article is omitted; as Galat. iv. 8, 9. No wonder therefore if the same be omitted, where the Father is distinguished from the Son; as Rom. i. 1, 4. 1 Cor. i. 1. 2 Cor. i. 1. Epbes. i. 1. Coloss. i. 1. Besides, if this Criticism were good, our Saviour's Argument to the *Pharisees* would not be so; εἰ δὲ ἦν αὐτὸς δικαῖος τὸ δαιμόνιον, ἀγένητον ἦν ὅμοιος ἡ βασιλεία τῷ θεῷ *. For it doth not follow, that if by the Power of a false, or even of an inferior, God, He cast out Devils, therefore the Kingdom of the true, or the Supreme God was come upon them.)

¶ Matt. xii. 28.

2. From that famous Text: *Who being (or rather subsisting) in the form of G O D, thought it not Robbery to be equal with G O D: but emptied himself, and took upon him the form of a Servant, and was made in the likeness of Men* †. Which Words naturally afford three Propositions fully demonstrative of our Assertion. First, that Christ was in the form of a Servant as soon as He was made Man. The literal Translation plainly declares this; *emptied himself, taking upon him the form of a Servant, being made in the likeness of Men*. Where if any doubt how Christ emptied Himself, he is told, it was by taking the Form of a Servant; if any question how he took the Form of a Servant, the Answer is, by being made in the Likeness of Men. It is a vain Imagination therefore, that our Saviour then first

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appeared as a Servant, when he suffered the Indignities of his Trial and Death. The Apostle visibly makes this *Exi-nition*, or emptying of himself, antecedent to the great Act of Humiliation. *And being found in fashion as a Man, he bumbled himself, and became, (or rather becoming,) obedient unto Death, even unto the Death of the Cross**. This * Phil. ii. 8. farther appears from the Interpretation made by the Apostle to the Hebrews. *When he cometh into the World he saith, Sacrifice and Offering thou wouldest not, but a Body hast thou prepared me*†, of that in the Psalms, *Sacrifices and Offerings thou didst not desire; mine Ears hast thou opened**. * Psal. xi. 6. † Heb. x. 5. For since the boreing of the Ear under the Law, was a Token of perpetual Servitude, and this is changed by the Apostle into the preparing of a Body, it follows that when this Body was prepared, then did Christ assume the Form of a Servant. The second Proposition contained in the Text, is, that Christ was in the Form of GOD, before he was in the Form of a Servant, and consequently before he was made Man. This is distinctly expressed. He is said first, to be in the form of GOD, and being so, to think it no Robbery to be equal with GOD, and notwithstanding that Equality, to take upon him the form of a Servant. Such an Emptying must presuppose a Fulness: And if the assumption of the Form of a Servant be coeval with the Emptying, the Form of GOD, or the being in the Form of GOD, must be coeval with the Fulness. Thirdly, it is likewise evident from the same Scripture, that Christ was as much in the Form of GOD, as in the Form of a Servant; and did as really subsist in the Divine Nature, as in the Nature of Man. He was so in the Form of GOD, as to be equal with GOD: But no other Form than the truly and essentially Divine, could infer such an Equality. *To whom will ye liken me, and make me equal, says the Holy One?**. As there can be but one Infinite, Eternal, and Independent Being, so can there be no Comparison between this and whatsoever is finite, temporary, and depending. Nor will the Apostle's Argument hold with any great force, unless the Form of GOD does as really and essentially denote the Being and Nature of GOD, as the Form of a Servant opposed to it, and the *Likeness of Man*, added as an Explication of that Form, do import the Truth and Reality of his humane Nature.

3. From

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3. From the Title of *Alpha and Omega*, the *first and the last*, attributed to Him by the Scripture, absolutely and universally, without any kind of Restriction or Limitation, without the assigning of any particular in which He is *the first and the last*, but according to the full Latitude, and highest Eminence of that Expression. But now, by the very same Title and Character doth GOD describe his own Being, and distinguish it most emphatically from all others. *I the Lord the first, and with the last, I am he. I am he, I am the first, I also am the last. I am the first, and I am the last, and beside me there is no God* †. The Book of the *Revelations*, which supplies us with the present Argument, has indeed one place, in which the Style so frequently applied to *Christ*, may be interpreted either of the Father or of the Son. *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty**. But applied here to either Person, they equally prove our Assertion. If to the Son, then he is certainly the Supreme, Eternal GOD, of the same Essence with the Father, who was before described by *Him which is, and which was, and which is to come* †, to whom the six-winged Beasts continually cry, *Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come*‡; as a familiar Explication of that Name, which GOD revealed to *Moses*†. If to the Father; then did he by this Expression so proclaim His Supreme Deity, that whosoever should assume the one, must profess the other. And therefore *Christ*, having with so great Solemnity and Fervency, revealed Himself under the same Style, has thereby declared Himself to be the Supreme, Almighty and Eternal GOD.

4. From the famous Vision of *Isaiah*; *I saw the Lord sitting upon a Throne, high and lifted up, and his Train filled the Temple. About it stood the Seraphims, &c. And one cried unto another, and said, Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of his Glory**. But He whose Glory *Isaiah* saw was *Christ*: *These things said Esaias, when he saw his Glory and spake of him* †. And consequently *Christ* did then subsist in the Supreme and Glorious Majesty of the Eternal Godhead, to which alone these Titles can belong. 5. The

* *Isai. vi. 1,2,3.*

† *Joh. xii. 41.*

5. The fifth Argument is built upon this Assertion, That *Christ* being in the Nature of Man, is yet in the Scriptures frequently called GOD, and in such a manner, as that none else can be understood by the Name, but the One only Eternal GOD. It has been formerly proved, and is universally allowed, That there can be but One Divine Essence, and so but one supreme GOD. Wherefore were it not said in Scripture, *There are many Gods*, we should not presume thus to communicate the Name. Now if *Christ* be none of those many Gods, and yet be God, he is the true eternal GOD. But *Christ* is directly oppos'd to those Gods; (*there be Gods many and Lords many; but to us there is but one GOD the Father, and one Lord Jesus Christ*, *) and yet is frequently stiled GOD * *1 Cor. viii. 5, 6.* therefore the Name is attributed to him in such a manner, as that it can be interpreted only of the one Almighty and Eternal GOD.

The Enemies to this great Truth ground their Denial on two Rules, which they have framed to themselves in the Exposition of Scripture. *First*, they say, wheresoever the Name of GOD is taken absolutely, as the Subject of any Proposition, it signifies the Supreme GOD, excluding all others from the Deity; but is never thus applied to *Christ*. *Secondly*, that when it is used with an Article by way of Excellency, it signifies the same supreme Godhead, admitting others to a Communion of the Deity, but not of the Supremacy: But that wherever it is spoken of our Saviour, as the Predicate of a Proposition, it never has an Article thus affixed, and therefore leaves him amongst the *Many Gods*, who are excluded from the Majesty of the eternal Deity. Now, tho' there can be no Certainty in any such Observations about the Articles, which the *Greeks* promiscuously use, or omit; yet to overthrow this whole Hypothesis; we may demonstrate:

I. That the Name of GOD taken subjectively is in some places to be understood of *Christ*. Thus St. Paul unfolding the Mystery of Godliness, has delivered six Propositions, the Subject of all and each of which is GOD. *Without Controversy, great is the Mystery of Godliness: GOD was manifest in the Flesh, justifi'd in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World,*

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* 1 Tim. iii. 16. *World, received up into Glory**. And GOD, who is the Subject of these Propositions, can be only *Christ*; because of him each is true, and are all true of none but Him. We grant the divine Perfections and Attributes to be the same with the divine Essence; yet we say they are never in the Scriptures called GOD, or, if they were in other places, none of them could here be the Subject, or furnish out a tolerable Interpretation. And therefore when the *Socinians* tell us, that by the Name of GOD is here meant the Will of GOD; by *manifested in the Flesh*, revealed by frail and mortal Man; by *received up into Glory*, received gloriously on Earth; they teach us a Language which the Scriptures know not, which the Holy Ghost never used, and which even Sense and Grammar will not bear. As no Attribute, then, so likewise no Person but the Son can be here describ'd. Not the Holy Ghost; for by Him the Person spoken of, is affirm'd to have been justified: Not the Father; who was neither manifested in the Flesh, nor received up into Glory. (The great Objection against the force of this Text is rais'd by *Grotius*, who pretends that the Term Θεος (GOD) was put in by the *Nestorians*; it being before ἡ Ἰπαρσιά (which was manifested, &c.) as it is in the old *Latin* Version, and in the *Syriac*. But this Charge, if well examined, falls to nothing. For *First*, the *Nestorians* would never falsify a Text to the ruin of their own Opinion, which in this respect, was, that GOD was not Incarnate, nor did ascend into Heaven. *Secondly*, our Reading is St. *Chrysostom's*, after whom three other Patriarchs succeeded to the See of *Constantinople*, before *Nestorius*: As it is likewise St. *Cyril's*, whom we find making great use of it, in opposing the *Nestorian* Hereticks at their first appearance. *Thirdly*, as for *Liberatus* and *Hincmarus*, who are brought to vouch the Story of *Macedonius*'s being the Author of this Corruption, and being turned out of the See of *Constantinople* for a *Nestorian*; as the latter of those Authors probably transcribes from the former, so neither is the former of any Credit in this Point; because 'tis certain that *Macedonius* was not a *Nestorian*, and because the Relation is confirmed by no Authorities of History. Besides; both affirm the first *Greek* to have had ος; and not οι: and that refers to the Person, not to the Mystery. *Hincmarus* says, it was one Letter only was altered;

altered; and then it could not make Θιός: *Liberatus* says, it was changed to ἄρτος; and this weighs nothing in the Controversy. *Lastly*, if *Macedonius* had been ejected and depriv'd, for such a Falsification, Care would have been taken to restore the ὁς in the Greek, which we no where meet with; but on the contrary, with Θιός in all the Copies, before and since *Macedonius's* time.)

Again, St. Paul thus admonishes the Elders of the Church of *Ephesus*; *Take heed unto your selves, and to all the Flock, over which the Holy Ghost hath made you Overseers, to feed the Church of GOD, which He purchased with his own Blood* †. In the Proposition here imply'd, GOD † *Acts xx. 23.* purchased the Church with his own Blood, as GOD is the Subject, so Christ is GOD. Many general Acts are indeed without distinction apply'd to the Father and to the Son; and so here, the Father might have been said to purchase us, because He gave his Son a Ransom for us; but not to have purchased us with his own Blood, because He cannot die. (Besides *ἴδιος αἷμα*, his own Blood, is in Scripture oppos'd to *αἷμα ἀλλοτρίου*, the Blood of others. And in this regard Christ is distinguished from the Aaronical High-Priest: *Not by the Blood of Goats and Calves, but by his own Blood, He entered once into the Holy Place.* And whereas the High-Priest entered every Year, with the Blood of others, Christ appeared once to put away Sin, by the Sacrifice of Himself †. And therefore 'tis very observable, that the Socinians in their Glosses upon this Passage in the *Acts*, make not the least mention of *ἴδιον*, but concealing that Word in which the chief strength of our Argument lies, are content to plead, that the Blood of Christ may in some Sense be called the Blood of GOD the Father.)

† *Heb. ix. 12.*
25, 26.

2. That the Name of GOD invested, by way of Excellence, with an Article, is attributed in the Scriptures unto Christ. Thus in St. Matthew's Interpretation of *Emanuel*, the Greek Article is prefix'd: (*μεθ' ἡμῶν ὁ Θιός* *.) * *Mat. i. 23.* Were the Name *Emanuel*, as some would persuade us, to be expounded in the way of a Proposition, *GOD is with us*, (as the *Lord our Righteousness* †, and the *Lord is there* *), must be understood, when applied to *Jerusalem*;) it would not have been the Title of *Christ*, but of his Church. Whereas we find it most directly and solemnly

† *Jer. xxxiii. 16.*
• *Ezek. xlviii. 35.*

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given to Him, and bearing no kind of Similitude to those Appellations objected. Again, in St. Thomas's Confession, *My Lord, and my G O D* †; or rather, *the Lord of me, and the G O D of me*, we find the Article repeated; (*ὁ κύριος μου, καὶ ὁ Θεὸς μου*:) But these Words are spoken to *Christ*, as *Socinus* himself confesses; tho' some of his Followers unreasonably deny it. Now whether here be an *Ellipsis* of (*τί εἶς*) *Thou art*, or an *Antiptosis*, the Nominative from the Vocative, both so frequent in Scripture, a Proposition must result; and as the Predicate in that Proposition must be *G O D*, (*ὁ Θεός*,) so the Subject must be *Christ*, to whom they are address'd. (It cannot be pretended, that *εἰ* serving only in the place of *τί*, the usual Excellency is wanting: For since the Nominative might as well stand for the Vocative, without an Article, the addition of the Article makes it as considerable and distinguishing as ever. Nor doth the Article, as *Socinus* urgeth, lose its force here by reason of the following Pronoun, *μου*. Because the Grammarians absolutely deny that the Article can, in this Case, be referr'd to the Pronoun. Nay, were *εἰ* put instead of *μου*, and the Sentence thus, *ὁ Θεὸς εἰμίς*; yet here neither Article would relate to *εἰμίς*, but both to *Θεός*, according to the received Rules of the same Grammarians. So that if *ὁ Θεός* be the Supreme *G O D*, *ὁ Θεός μου* must be my Supreme *G O D*; as when *David* often cries out, *ὁ Θεός, ὁ Θεός μου*, the latter is of the same Importance with the former.)

Nor is our Saviour only stiled the *G O D*, but for a further certainty, the true *G O D*, with the same Eminency of an Article: *We know that the Son of G O D is come, and hath given us an Understanding, that we may know Him that is true; and we are in Him that is true, even in his Son Jesus Christ. This is the true G O D, and Eternal Life* *. It is possible, say our Adversaries, that these last Words should refer to the Father, the remote Antecedent, not to the Son, the immediate, according to Grammatical Construction. But a bare possibility in Syntax, is no Objection, when all the Reasons lie on the other side; and we may construe false, without making a Solecism in Grammar. As the constant Title of our Saviour, in St. John's Language, is *Eternal Life*, so is He no less

* John v. 20.

les the true GOD, and by being in Him, we are prov'd to be in Him that is true.

3. That, were there no place of Scripture in which the Article was thus express'd, yet we find such Adjuncts affixed to the Name of GOD, when attributed to Christ, as will prove equivalent to an Article, or to any thing that might denote the Supreme Majesty. As in that noble Passage in the Epistle to the Romans, St. Paul magnifies the Jews, *out of whom, as concerning the Flesh, Christ came, who is over all, GOD blessed for ever* †. Here, First, our Saviour is called GOD, and his Flesh, or Human Nature, oppos'd to his Divinity. Secondly, He is so called GOD, as not to be of the *Many Gods*, but the One Supreme (*οὐκέτι μάτις*) GOD over all; answering to the common Title of GOD in Scripture, *The Most High*. Thirdly, He is also styled *the Blessed*; which Name alone elsewhere is used for the Supreme GOD: As, *Art thou the Christ the Son of the Blessed?** Or, is added as the first Epithet to the Name of GOD: As, *GOD, who is blessed for ever, knoweth, &c.* †: Or, comes in as a great Addition to any of his other Titles: As, —*They serv'd the Creature more than the Creator, who is blessed for ever* *; and all this conformably to the Language of the Jewish Church; with which the *Blessed One* is known to have signified as much as *the Holy One*, and both, or either of them, the GOD of *Israel*. Besides, the Apostle's Argument would lose much of its Force, should He, to raise the Glory of the Jewish Nation, only affirm, that a Man born of that Race, was afterwards made a GOD, in an inferior Sense, not by his Birth, but by his Death. Whereas the truly great Honour and Glory is, that the most High GOD, blessed for ever, should take on Him *the Seed of Abraham*. The Pretence of Erasmus for leaving out the Word GOD (*Θεός*) in this Text is vain and groundless: The Passage of St. Cyprian, alledg'd by him, wanted it only thro' the negligence of the Transcribers; since the Text is there us'd (as before by Tertullian, whose Disciple St. Cyprian profess'd himself,) to prove the Divinity of our Saviour. And the Word was indeed found in the MSS. made use of by *Manutius, Morellius, and Pamellius*. St. Hilary's omission of it, in one of his Works, must have happen'd thro' the like neglect; since He expressly

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pressly urgeth it in another, to evince our present Assertion. *Lastly*, the Objection of *Grotius* from the *Syriac Version* is a manifest Falsity: The Word being express in that Translation, as in all others, and in all Copies of the Original.

III. The Divine Essence which *Christ* had before He was conceived of the Virgin, He had by communication from *GOD* the Father.

As there can be but one Essence properly Divine, so there can be but one Person originally, of Himself, subsisting in that Essence. The Father of our Lord *Jesus Christ* is originally *GOD*, as not receiving his Eternal Being from any other. *Jesus Christ*, therefore, who is not the Father, and yet has been already prov'd to be the true, proper, and Eternal *GOD*, must be understood to have the Godhead communicated to Him by the Father. *As the Father bath Life in Himself, so bath He given to the Son to have Life in Himself* *. Our Saviour, who thought it not robbery to be equal with *GOD*, yet even in that Equality confesseth a Priority, when He says, *My Father is greater than I* †. There is no Difference, or Inequality, in the Nature, or Essence: Yet the Father has that Essence of Himself, from none; the Son, not of Himself, but from the Father. (As the Orthodox amongst the Antients expres'd their Belief of our Saviour's Divine Essence, by the Term of *ἴσης οὐσίας*, so the *Manichees* us'd the same Term in an Heretical Sense, as if the Son were a Part of the Divine Essence of the Father; which Abuse of theirs supplied the *Arrians* with an Excuse for rejecting the Word.) The Divine Nature and Substance being absolutely immaterial, and consequently indivisible, cannot be given by Participation, but only by Communication. When our Lord says, *I and the Father are one* *, the Plurality of the Verb, and Neutrality of the Noun, with the distinction of their Persons, speak a perfect Identity of their Essence. And as He declares, *the Father is in me, and I in Him* †; so He acknowledges, *I came forth from the Father* *: By the former shewing the Divinity of his Essence, by the latter the Origination of Himself.

* John v. 26.

† John xiv. 28.

* John x. 30.

† John x. 38.

* John xvi. 28.

IV. This Communication of the Divine Essence is a proper Generation. The most proper Generation that

we

we know of, is nothing else but a Vital Production of another in the same Nature. But GOD the Father hath communicated to the *Word*, the same Divine Essence by which He is GOD: The *Word*, therefore, is of the same Nature with Him, and hereby the perfect Image and Similitude of Him, his genuine and proper Son. Nor is this Communication only a proper Generation, but it is far more proper than any Natural Generation of a Creature. Human Generations, and all others in Nature, include and suppose a number of Imperfections, arising from Corporeal Substance, Mortality, and the like: Of all which the Divine Generation is infinitely incapable. But the most signal difference is this, That in Human Generations, the Son is of the same Nature with the Father, but not the same Man; he has an Essence of the same kind, but not the same Essence: Whereas the Divine Essence is so communicated, as not to be multiplied: He who proceedeth by that Communication not only has the same Nature, but is the same GOD.

V. This manner of Communication was never made to any Person, but our Saviour; in which respect he is the *Only-begotten Son* of GOD. For the clearing of which Truth, it will be necessary, first, to state the true Notion of the *Only-begotten*; and then to shew how it belongs particularly to Christ. As to the former Enquiry, we must avoid the two vain Interpretations of the old *Eunomians*, and of the late *Socinians*. The *Eunomians* would have restraining the Term (*Only*) belong to the Father, not to the Son; as if the *Only-begotten*, were, *begotten of the Father only*: Which is both contrary to the Language of Scripture, and to the common Use and Custom of Speech. The *Socinians* will have the *Only-begotten* to be nothing else but the most beloved of the Sons; as *Isaac* is called the *only Son of Abraham* *. Now it's true, that Christ, as He is the *Only-begotten Son* of GOD, so He is also the Son of his Love: But with this Order, that He is therefore beloved because the *Only-begotten*, not therefore the *Only-begotten* because beloved. Indeed the *Socinian Hypothesis* contradicts it-self. For if Christ be called the Son of GOD, because He was conceived by the Holy Ghost, then must He be the *Only-begotten*, with regard to the manner of his Generation; it being

* Heb. xi. 17,

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certain that none else was ever so conceiv'd: On the other Hand, if he were the *Only-begotten*, as *Isaac*, by the Affection and Preference of his Father; then was He not conceiv'd in a peculiar manner of Generation, as *Isaac* was not. The full, proper, and significant Sense of the Term must therefore import, *a Son begotten so as none other is, was, or can be.* To demonstrate that this belongs to *Christ* alone, it will be enough to answer the Two Difficulties commonly objected. First, 'Tis said, that we are in Scripture frequently styled *the Sons of GOD*, and *the Begotten of GOD*. But here the State of Son-ship which we come into, is by Adoption and Regeneration; and therefore is plainly distinct from the Generation of the Son, which is real, proper, and natural. The Divine Essence was communicated to the Son; but the Divine Grace alone is conveyed to us. And tho', in respect of our Lord's Human Nature, *He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them Brethren* †; yet in respect of his Divine Person, He is Himself the *Only-begotten* Son of GOD. Secondly, 'Tis urged, that we acknowledge the Divine Essence to be really and truly communicated to the Holy Ghost; and 'tis ask'd, Why then should not the Holy Ghost, on the same account, be styled Son? or, if he be so, How is the *Word* the *Only-begotten*? We reply, according to the Language of the Scriptures, and the Faith of the Church, That the Holy Ghost receives, indeed, the same Essence from the Father which is received by the *Word*, but with a difference in the manner of Communication: The *Word* being GOD by Generation, the Holy Ghost by Procession: And tho' every thing which is begotten, proceedeth; yet every thing which proceedeth is not begotten,

The Belief of this Great and Fundamental Truth is chiefly necessary on these three Accounts.

I. To confirm our Faith concerning the Redemption of Mankind. As we know *it is not possible that the blood of Bulls and Goats should take away Sins*, * so we may well doubt how the Blood of him, who hath no other Nature but that of Man, can take away the Sins of other Men; how any *Man may redeem his Brother, or give to GOD a ransom for him* †. Yet since we may be bought with

* Heb. x. 4.

† Psal. xlix. 7.

with a Price *, well may we esteem the Blood of Christ * ^{1 Cor. vi. 20.}
sufficiently precious, when we are assured that 'tis the ^{and vii. 23.}
 Blood of GOD †; nor can we question the Efficacy of it ^{† Act. xx. 28.}
 in purging our Consciences from dead Works, if we be-
 lieve Christ offered up Himself thro' the Eternal Spirit *. * Heb. ix. 14.
 The Consideration of our grievous Offences, together
 with the Infinite Dignity of the Person offended, is so
 desperate a Scruple as could never be satisfied, but by the
 Belief of such a Mediator, as is the Only-begotten Son of
 GOD, of the same Essence, Dignity, and Power, with
 the Person whom we have injur'd; but this Divine Ex-
 cellency of Him who hath undertaken to make Reparati-
 on and Satisfaction for us, secures the Infinite Honour of
 his Obedience, and Infinite Merit of his Sufferings.

II. To encourage us in ascribing that Honour and
 Glory to Christ, which is his Due. We are commanded
 to give that Worship to the Son which is truly and pro-
 perly Divine, the same which we give unto GOD the
 Father, who *bath committed all Judgment unto the Son,*
that all Men should honour the Son, even as they honour the
Father †: As it was represented to St. John in a Vision; ^{+ John v. 22, 23.}
when he heard every Creature which is in Heaven, and on
the Earth, and under the Earth, and such as are in the
Sea, and all that are in them, saying, Blessing, Honour,
Glory, and Power, be unto Him that sitteth upon the Throne,
*and to the Lamb for ever and ever **. But it is also the ^{* Rev. v. 13.}
 leading Precept of the Law and the Gospel, that we
 should fear the Lord, our GOD, and serve, or worship,
 Him only; and that for this especial Reason, because the
 Lord our GOD is one Lord. * If then we are obliged ^{+ Deut. ii. 13, 14.}
 to worship the Lord GOD of Israel only, and are also
 enjoyn'd to give the same Worship to the Son, which we
 give to Him, it is necessary we should believe that the
 Son is the Lord GOD of Israel; lest we should fall into
 that Crime, which, of all others, we ought most to ab-
 hor. For a Man to worship that for GOD, which is
 not GOD, knowing that it is not GOD, is affected and
 gross Idolatry; to worship that as GOD which is not
 GOD, thinking that it is GOD, is not the same De-
 gree, but the same Sin: To worship Him as GOD,
 who is GOD, thinking Him not to be GOD, is an
 Act formally, tho' not materially, Idolatrous. When the
 Scripture

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[†] Heb. i. 6.

* Psal. xcviij.

[†] John iii. 16.

* Rom. v. 8.

[†] Rom. iii. 32.

* 1 John iv. 9, 10.

Scripture bringeth in the First-begotten into the World, it saith, *Let all the Angels of GOD worship him* †. But then the same Scripture calleth that First-begotten Jehovah, and the Lord of the whole Earth *.

III. To raise us to a thankful and devout Acknowledgment of the Infinite Love of GOD manifested in our Redemption. This Love of GOD in sending his Only-begotten Son into the World to die for Sinners, is what the Apostles so often, and so highly, magnify and extol. *GOD so loved the World, that He gave his Only-begotten Son* †. *GOD commendeth his Love towards us, in that while we were yet Sinners, Christ died for us* * : In that *He spared not his own Son, but delivered Him up for us all* †. *In this was manifested, the Love of GOD towards us, because that GOD sent his Only-begotten Son into the World, that we might live thro' Him: Herein is Love, not that we loved GOD, but that He loved us, and sent his Son to be the Propitiation for our Sins* *. If we look upon all this, as nothing else, but that GOD should cause a Man to be born after a different Manner from other Men, and then deliver Him to die for the Sins of the World ; we can see no such great Expressions of His Love in this, more than in any other way of Redemption. Indeed, the bare Act of our Recovery, is so free in respect of GOD, and so great in respect of the Danger from which we are rescued, and of the Happiness to which we are invited, that we cannot but confess the singular Love of GOD in it, however perform'd and accomplish'd. But now it's plain, that the Scriptures, in the Places before-cited, and others, make not the Act it self, so much as the manner of it, the especial Mark of GOD's Love, in not sparing his own Son. Wherefore, to derogate from the Dignity, the Person, and Nature, of Christ, is so far to depreciate the Love of GOD, which rises in proportion to the Greatness and Worthiness of the Saviour, whom He sent into the World ; and, consequently, is to rob Him of those Acknowledgments and Thanksgivings which are due to Him on this Account.

And

And in Jesus Christ his only Son our Lord.

I Do assent unto this as a certain and infallible Truth, taught me by G O D Himself, that *Jesus Christ*, the Only Son of G O D, is the true *Jehovah* (*a*), who hath that Being which is Originally and Eternally of it self, and on which all other Beings do essentially depend: That by the right of Emanation of all things from Him, He hath an Absolute, Supreme, and Universal Dominion over all things, as G O D (*b*). That, as the Son of Man, He is invested with all Power in Heaven and Earth (*c*); partly Oeconomical, for the completing our Redemption, and the Destruction of our Enemies, to continue to the End of all things, and then to be resign'd to the Father (*d*); partly consequent unto the Union, or due unto the Obedience of His Passion (*e*), and so eternal, as belonging to that Kingdom which shall have no End (*f*). And tho' He be thus Lord of all things by right of the first Creation, and constant Preservation of them, yet is He more peculiarly the Lord of us, who by Faith are consecrated to His Service: For thro' the Work of our Redemption, He becomes our Lord, both by the right of

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of Conquest, and of Purchase (*g*) ; and making us the Sons of G O D, and providing Heavenly Mansions for us, He acquires a farther Right of Promotion (*b*), which, considering the Covenant, that we all make to serve Him, is at last completed in the Right of a Voluntary Obligation (*i*).

(*a*) Tho' the Word which we render *Lord* is sometimes used, as well by the Interpreters of the Old Testament as by the Writers of the New, with respect to no other than Human Dominion ; yet since the former do likewise use it, as the Name of the Supreme G O D, sometimes for *EI*, or *Elohim*, sometimes for *Shaddai*, often for *Adonai*, and most universally for *Jehovah*; and since the latter (the Apostles,) followed their Translation, we may justly appropriate the Term to that Notion which the Original requires ; as we may indeed derive it from a Verb + of the same import with the Hebrew *Radix*, denoting necessary Existence. (The *Socinians* have two Pretences in this Matter. First, they say, that the LXX meeting with *Adonai* for *Jehovah* in the Hebrew Copies, applied *Kip̄*+, as the meaning of that, not of this. Now tho' the *Mafforeths* did thus read *Adonai* for *Jehovah*, and tho' *Josephus*, and, before him, *Pbilo*, intimate that the Jews of their Age held it unlawful to pronounce the *Tetragrammaton* ; yet it doth by no means appear that this Superstition had crept in 300 Years before, in the time of the LXX. Besides, we find these Translators, when *Adonai* and *Jehovah* occur in the same Sentence, using Θσσ for the former, and Κιφ̄+ for the latter *. In other places of their Translation, Κιφ̄+ cannot stand for *Adonai* (nor *Adonai* for *Jehovah*,) without a manifest Injury to the Sense. Particularly, where we read, *I appeared unto Abraham, unto Isaac, and unto Jacob, by the Name of G O D Almighty, but by my Name Jehovah was I not known unto them* *. G O D was known to the Patriarchs as much by the true importance of the Title *Adonai*, as by the Name *Shaddai*, as much by his Dominion and Sovereignty, as by his Power and All-sufficiency ;

+ *Kip̄*,
ren. red
וְיָהִי
Tayyabsim,
by the Etymolo-
gists.

* Neh. x. 29.

* Exod. vi. 3.

cy; but not by the meaning of the Name *Jehovab*, not by the experimental Sense, the actual Accomplishment and Existence of what was promis'd. The other *Socinian* Plea is, ' That the *Greeks* utterly omitted the Name of *Jehovab*, as inexpressible in their Language; whereas the very *Gentile Greeks* had their *Iah*, which *Diodorus Siculus* * expressly says is the Name of *GOD* in the Writings of *Moses*: And the *Greek* Translators of the Old Testament were so exact as to render the Word *Jehovab*, according to its Derivation, by *I am*, in one remarkable place; whence we may well infer, that, in others, they thought *Kaios* an equivalent to it, on account of the like Original. Which is further confirm'd by the ancient Custom of distinguishing *Kaios* in their Copies, where it stood for *Jehovab*, by writing the *Tetragrammaton* it self in the Margin; which by the Ignorance of the Scribes was afterwards turn'd into four *Greek* Letters of no signification, *tau*; and the same corrupt Word was used for *Jehovab*, when they writ the *Hebrew* Text in *Greek Characters*.) Since therefore it appears, in general, that the Title of *Lord* is the true Interpretation of the Name *Jehovab*; we may proceed to evince in particular, that this Name is positively attributed to the *Messias*, by the Prophets, and that Title, (as the just Exposition of this Name,) by the Apostles, *I will have mercy* (says *GOD*) *upon the House of Judah, and will save them by the Lord (JEHOVAH) their GOD, and will not save them by Bow, nor Sword* †. Where not only He is describ'd who is the Original Cause, but also He who is the immediate Efficient of our Salvation; and that, in opposition to all other Means, or Instrumental Causes. In like manner; *I will strengthen them in the Lord, (Jehovah,) and they shall walk up and down in his Name, saith the Lord* *, (Jehovah.) Where He which strengthens is one, and He by whom he strengthens is another, clearly distinguish'd from Him by the Personal Pronoun. If those Words, *Sing and rejoice, O Daughter of Sion; for lo I come, and I dwell in the midst of thee, saith the Lord* †, (Jehovah,) did not of themselves sufficiently describe our Saviour dwelling amongst us, as they certainly do; yet the Words which follow would demonstrably evince it: *And many Nations shall be joined to the Lord in that day, and shall be my People, and I will dwell in*

* Lib. 1.
† Hol. i. 7.
* Zach. x. 12.
† Zach. ii. 10, 11.

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in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee: For what other Lord, but Christ, can we conceive dwelling in the midst of us, and sent unto us, by the Lord of Hosts? We know therefore, that Christ is the Righteous Branch raised unto David, the King that shall reign and prosper, in whose days Judah shall be saved, and Israel shall dwell safely; we are assured that this is the Name by which He shall be call-

^{† Jer. xxiii. 5, 6.} *ed the Lord our Righteousness †. Socinus's two Objections against this last place are equally invalid. He cannot make it probable that this Title belongs to Israel rather than to Christ; since the Jewish Rabbins from this very Text attribute the Name of Jehovah to the Messias; and since the pretended parallel place of the same Prophet, *This is the Name by which she shall be called,**

^{* Jer. xxxiii. 16.} *the Lord our Righteousness **, is not indeed parallel, unless render'd as it ought to be; *And He that shall call her (i.e. Jerusalem) is the Lord our Righteousness:* There being no mention of a Name in the Original of this latter Verse. Nor will his other Evasion, borrowed from some of the modern Jews, be of more Service to him; that Jehovah our Righteousness is delivered as the Title of the Messias, but then in the way of a Proposition only, as *Jehovah, Nissi, Jehovah Shalom, and Jehovah Shammah*, intimating that the Father of our Lord Jesus Christ does justify us. For since the Name Jehovah may be applied to Christ, which it cannot be to the Altars, or the City, in the Examples alledg'd; and since He is expressly said to be made Righteousness unto us †, and to be the End of the Law for Righteousness *, to every one that believeth, He has fulfilled the Prophecy, in being as much Jehovah, as our Righteousness.

^{† 1 Cor. i. 30.}

^{* Rom. x. 4.}

^{† Joel ii. 32.}

^{* Rom. x. 9, 11, 13.} *shall be saved *.* Where if the term (*Lord*) be ambiguous,

And as the Name Jehovah is attributed to Christ by the Prophets, so the Title of *Lord*, as the Interpretation of that Name, by the Apostles; which will appear by a Comparison between them. In that signal Prediction of the first Age of the Gospel, GOD promised by Joel, that *whoever shall call on the Name of the Lord † (Jehovah,) shall be saved:* And St. Paul hath assur'd us, that Christ is that *Lord*, by proving thence, that *whoever believeth in Him shall not be ashamed*, and inferring from that, if we confess with our Mouth the Lord Jesus, we

ous, the Argument is fallacious. Concerning St. John Baptist, we are assur'd, *This is he of whom it is written,* (in the Prophet Malachi,) *I will send my Messenger, and he shall prepare the way before me**; and, *This is he that was spoken of by the Prophet Isaiab, the Voice of one crying in the Wilderness, prepare ye the way of the Lord*†: And we are no less certain that the Words are spoken by Jehovah, in Mal. iii. 1. and of Jehovah in Isaiab.

(Here again, Socinus and Crellius have recourse to their Article-Distinctions: But so that their Rule in this case, is the reverse of that which they invented before; for they will have the Article to be a Diminution from Κύριος, which they made an Acception to Θεός. They tell us, that Jehovah having the greatest Affinity to a proper Name, and in proper Names the Article being rather omitted than inserted, we find accordingly, that in the New Testament, the Title of Κύριος applied to the Supreme G O D, is, for the most part, without an Article, and seldom with an Article, when applied to Christ. This is one of the weakest Artifices of the Socinian Cause, and which visibly betrays itself. For were all these Remarks allow'd to be true, as thus qualified by the uncertainty of the Expression, they would afford no Argument beyond a vain Conjecture. But as the First is not pretended to be absolutely true, (tho' all must be so, to form an Argument,) so the Second and Third are false, even in their qualified Expression: Since it doth not appear customary, in the Language of the Scripture, to use proper Names more frequently without Articles than with them; and since we can produce Thirty-five Places in which ὁ Κύριος is applied to the Father with an Article, and Ninety-eight Places in which Κύριος without an Article is applied to Christ: Which Instances, tho' they equal not the number of their contrary Acceptions, yet come so near them, as to yield no manner of ground for such an Assertion or Observation. Indeed, the Sacred Authors are so far from discovering such a Design, that speaking, in the same Place, of the same Person; they affix, or omit, the Article at Pleasure*. Besides, as we meet with no Variety in the Antient MSS so frequent as that of the Words and Articles of Κύριος

* Jam. v. 11. Τὸ τέλος Κυρίου
εἴ δέτε γρί πολωνπλαγχός ἐστιν
ὁ Κύριος. 2. Tim. i. 18. Δέκι
άιτας ὁ Κύριος ἐνρέις ἔλεος παρέ
Κυρίου. Vid. &c. 1 Cor. vii.
17, 22. Rom. xiv. 6, 7, 8.

and

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and Θεος; so we know that this Expression in our Creed has Κύριος without an Article †.)

† *Kai uis Ἰησοῦς Χριστός—Κύριος ἡμῶν.*

* *Psal. cx. 1.*

† *Malach. iii. 1.*

But where the Title of *Lord* is applied to *Christ*, as the Interpretation of *Adonai*, not of *Jehovah*; as, *the Lord said unto my Lord* * (*Jehovah unto Adon*,) and *the Lord whom ye seek shall suddenly come to his Temple* †; this doth not only agree with the other Notion of *Jehovah*, but pre-supposes it, as following, and flowing from it. For he who alone is self-originated, and therefore the Fountain of all things besides Himself, must likewise have full Power, Authority, and Dominion over all.

* *John i. 3.*
† *Rom. ix. 15.*

(b) *All things were made by Him, and without Him was not any thing made: that was made* * : Therefore He is over all things †.

* *Heb. ii. 7, 8.*

(c) What *David* spoke of Man, the Apostle has peculiarly applied to *Christ*: *Thou crownedst Him with Glory, and Honour, and didst set Him over the Works of thy Hands; thou hast put all things in subjection under his Feet* *.

† *Psal. cx. 1.*

(d) *The Lord said unto my Lord, sit thou at my right hand till I make thine Enemies thy Footstool* †. *When He shall have put down all Rule, and all Authority, and Power, then shall He deliver up the Kingdom to GOD, even the Father. And when all things shall be subdued unto Him, then shall the Son also be subject unto Him that put all things under Him,*

* *1 Cor. xv. 25,*
24, 28.

‡ *John xiii. 3.*

* *Rom. xiv. 9.*

‡ *Psal. cx. 7.*

(e) *For tho' it be true, that Jesus knew, before his Death, that the Father had delivered all things into his Hands; yet He likewise knew that He was from GOD, and went to GOD* †: Part of that Power He received when He came from GOD; with Part He was invested when He went to GOD: The first to enable Him; the second not only so, but to reward Him. *To this end Christ both died, rose, and revived, that He might be Lord both of the dead and living* *. *He drunk of the Brook in the way; therefore He hath lift up his Head* †. *Because He humbled Himself, and became obedient unto Death, even the Death of the Cross; therefore GOD hath also highly exalted Him, and given Him a Name which is above every Name; that at the Name of Jesus every Knee should bow, both in things in Heaven,*

*Heaven, and things in Earth, and things under the Earth,
and that every Tongue should confess that Jesus Christ is the
Lord, to the Glory of GOD the Father †.*

† Phil. ii. 8, 9.
10, 11.

(f) We must not look upon Christ, as in the Nature of a General, or an Ambassador; but of the Only Son of GOD, impower'd and employ'd to destroy the Enemies of his Father's Kingdom; and tho' resigning his Commission, when the Work shall be accomplish'd, yet still the Only Son, and the Heir of all things in his Father's House; never to relinquish his Dominion over those whom he has purchased with his own Blood; never to be depriv'd of that Reward which was assign'd to his Sufferings. For if the Prize which we expect in the Race of our imperfect Obedience, be a Crown that fadeth not away; if the weight of Glory which we expect from Him be Eternal; then cannot his perfect and absolute Obedience be crown'd with a fading Power, or He cease to rule over us, who has always reigned in us. We shall for ever reign with Him, and He will make us Priests and Kings, but so, that He shall for ever remain High-Priest, and King of Kings. Thus shall the Promise so expressly made to David, *Thy House and thy Kingdom shall be establish'd for ever* *, be fulfilled in Him, to whom the Lord shall give the Throne of his Father David, and who shall reign over the House of Jacob for ever, and of whose Kingdom there shall be no end †. Nor is this clearer in Gabriel's Explication of the Promise, than in Daniel's Vision of the Performance: Who saw, and behold, one like the Son of Man came with the Clouds of Heaven; and came to the antient of Days, and they brought Him near before Him: and there was given Him Dominion, and Glory, and a Kingdom, that all People and Languages should serve Him: His Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom which shall not be destroyed *.

* 2 Sam. vii. 16.
*Tis farther observable, that on account of this Promise to David,
Christ is called David; Ezek.
xxxiv. 23, 24.*
† Luke i. 32, 33.

* Dan. vii. 13, 14.

(g) We were first Servants of the Enemy of GOD; for him we obey'd, and his Servants we are whom we obey †: When Christ thro' Death destroy'd him that had the Power of Death, that is, the Devil, and delivered us *. He spoil'd Principalities and Powers, and made a shew of them, openly triumphing over them †. But, contrary to the custom of Triumphant Conquerors, He did not sell, but buy us; F because,

† Rom. vi. 16.

* Heb. ii. 14.

† Colof. ii. 15.

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because, while He saved us, He died for us, and that Death was the Price by which He purchased us.

* Acts iii. 15.

† 1 Cor. ii. 8.

¶ 2 Thess. ii. 14.

(b) He hath not only bought us, but He provideth for us: Whatever we have we receive from Him, as the Master of the Family: We hold of Him all Temporal and Eternal Blessings, which we enjoy in this, or hope for in a better Life. He is the Prince of Life *, and by Him we live; He is the Lord of Glory †, and we are called by his Gospel to the obtaining of the Glory of our Lord *.

¶ Rom. vi. 6.

13, 19.

(i) Men were not only sold by others, in antient times, but often by themselves: And whosoever of us truly believe in Christ, have given up our Names unto Him. In our Baptismal Vow we bind ourselves to his Service; that henceforth we will not serve Sin; but yield our selves unto GOD, as those that are alive from the dead, and our Members, as Instruments of Righteousness, unto GOD: That, as we have yielded our Members Servants to Uncleanness and to Iniquity; even so we should yield our Members Servants to Righteousness, and to Holiness †.

The Necessity of believing and professing our Faith, in this part of the Article, appears:

* 1 Cor. vi. 19,
20.

† John viii. 38.

* Rom. xiv. 7, 8.

1. In the discovery of our Condition. For by this we know that we are not our own, either in our Persons, or our Actions. Know ye not (saith St. Paul) that ye are not your own? for ye are bought with a Price *. Christ took on Him the Form of a Servant; and to give us a perfect Example of that Condition, He tells us, I came not to do mine own Will, but the Will of Him that sent me †. We cannot therefore do our own Wills, but His whose we are; and must conclude with the Apostle; That none of us liveth to himself, and no Man dieth to himself. For whether we live, we live unto the Lord, or whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's *.

2. In that it enforceth, and invites us to Obedience; enforceth us, as He is the Lord; invites us, as Christ is the Lord. The Terrors of his Power are not more prevailing, than the Engagements of his Kindness. When GOD

GOD gave the Old Law with Fire and Thunder, the affrighted *Israelites* desir'd to receive it by the Hands of *Moses*, and made the most ready and cheerful Promise of exact Obedience : *Go thou near, and bear all that the Lord our GOD shall say; and speak thou unto us, and we will bear it, and do it* †. How should we be invited to the ^{‡ Deut. 5. 27,} same Promise and a better performance, who, by an infinitely greater Favour, have receiv'd the whole Will of GOD from the Son of Man, as our Instructor, and Lawgiver, and are accountable to Him as our Judge ! He who first took our Nature upon Him, to become our Brother, that with so near a Relation He might be made our Lord ! If the Patriarchs did so cheerfully live in the Land of *Gosen*, subject to the Power and Command of *Egypt*, because that Power was in the hand of *Joseph* their exalted Brother ; Shall not we, with all Readiness of Mind, submit our selves to the Divine Dominion, now given to Him who gave Himself for us ? Shall all the Angels worship Him, and the Archangels bow down before Him, and shall not we be proud to join with them ?

3. In the regulation of Earthly Power and Authority, in respect both to those that rule, and those that obey. Hence the most absolute Monarchs learn, That not only their People, but themselves are the Subjects of a greater Prince. Upon this St. Paul grounds his Admonition to Masters ; *Give unto your Servants that which is just and equal; knowing that ye also have a Master in Heaven* * ; ^{* Col. iv. 1.} And his Charge to Servants ; *Obey in all things your Masters according to the Flesh; and whatsoever ye do, do it heartily, as to the Lord, and not unto Men; knowing that of the Lord ye shall receive the reward of the Inheritance; for ye serve the Lord Christ* †. GOD permitted the *Israelites* to make hired Servants ^{† Col. iii. 22.} of their Brethren, but not Slaves ; and He gives this Reason for the Interdiction, *For they are my Servants, which I brought forth out of the Land of Egypt* *. What Tenderness then should we use towards those who are the Servants of our Common Lord, who has redeem'd them and us from a harder Bondage, and purchas'd with a higher Price ? ^{* Lev. xxv. 42.}

4. In our Comfort and Encouragement under all Dangers and Conditions. Since *the same Lord over all, is rich unto all that call upon Him* †. The Lord whom we serve is able to deliver us: Or, *If we suffer with Him, we shall also reign with Him* *.

^{† Rom. x. 12.}
^{* 2 Tim. ii. 12.}



A R.

ARTICLE III.

*Which was conceived by the Holy Ghost,
born of the Virgin Mary.*

Which was conceived by the Holy Ghost,

I Assent unto this, as a most necessary and infallible Truth, that the Only-begotten Son of GOD (a), begotten by the Father before all Worlds, very GOD of very GOD, was Conceived and Born, and so made Man, taking to Himself the Human Nature (b), consisting of a Soul (c) and Body (d), and conjoining it with the Divine, in the Unity of his Person (e). I am fully assur'd, that the Word was in this manner made Flesh, that He was really and truly conceiv'd in the Womb of his Mother; yet not after the manner of Men, but by the singular, extraordinary, Influence of the Holy Ghost (f), whereby a Virgin was beyond the Law of Nature, enabled to conceive, and that which was conceiv'd in Her was originally and completely sanctified (g).

F 3

(a) It

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(a) It is necessary to observe, That altho' the Human was conjoined to the Divine Nature, which Nature is common to the Father with the Son, yet was that Union made only in the Person of the Son; against the ancient Heresy of the *Patripassians*, (affirming the Father to have been born, and to have died,) begun in *Praxeas* and *Hermogenes*, and continued by *Neotus*, *Sabellius*, and *Priscilianus*, who diffus'd it thro' their several Opinions.

(b) Hence He is so frequently styled the Son of Man. And in this Nature He was always promised. First to *Eve*, as her *Seed* *, and consequently her Son. Then to *Abraham*: *In thy Seed shall all the Nations of the Earth be blessed* †: And that *Seed*, the Apostle assures us, is *Christ* *. Next, to *David*, as his Son, *to sit upon his Throne* †: And so He is *made of the Seed of David, according to the Flesh* *. *The Son of David, the Son of Abraham* †. *The Mediator between GOD and Man, is the Man Christ Jesus* *. It behoved Him to be made like unto his Brethren: That, *as by Man came Death, by Man might come likewise the Resurrection from the Dead* †.

* Gen. iii. 15.

† Gen. xxii. 18.

* Gal. iii. 16.

† Psal. cxxxii. 11.

* Rom. i. 3.

† Mat. i. 1.

* 1 Tim. ii. 5.

† Cor. xv. 21.

* Luke ii. 52.

† Mat. xxvi. 38.

* Luke xxiii. 46.

(c) *Jesus increased in Wisdom and Stature* *; one in respect of his Body, the other of his Soul. Wisdom belongeth not to the Flesh, nor can the Knowledge of GOD, which is Infinite, increase. He then whose Knowledge did improve and advance, together with his Years, must have a Subject proper for it; which was no other than a Human Soul. This was the Seat of his Finite Understanding and directed Will. This was the Subject of those Affections and Passions which appear'd in Him: Nor did He speak any other than a proper Language, when, He said, *My Soul is exceeding sorrowful, even unto Death* †. This was it which, on the Cross, He recommended to the Father; teaching us in whose Hands the Souls of the Departed are. For, *when Jesus had cried with a loud Voice, He said, Father, into thy hands I commend my Spirit. And having said thus, he gave up the Ghost* *. This Truth the Church has constantly asserted, against those antient Hereticks of several Denominations, but chiefly the *Arians* and *Apollinarians*, who held, That *Christ*,

Christ assumed only a Human Body, but that the *Word*, (or, his Divinity,) was to it in the place of a Soul.

(d) When He came into the World, a Body was prepared for Him, of the same Texture with those of other Infants: He grew up, by degrees; was observed by his Enemies to eat and drink; and when He did not so, suffer'd Hunger and Thirst. Those Ploughers never doubted of the true Nature of his Flesh, who ploughed upon his Back, and made long Furrows. The Thorns, the Nails, and the Spear, give sufficient testimony to the Tenderness and Frailty of his Body. And lest his fasting Forty Days, left his walking on the Sea, lest his sudden appearance in the midst of his Disciples, when the Doors were shut, should raise a Suspicion that his Body was not true and proper Flesh, He was pleas'd in an express manner to undeceive those who were ready to entertain this Doubt: *Feel and see, that a Spirit bath not Flesh and Bones, as ye see me to have* †. As therefore we believe the Coming of *Christ*, so must we acknowledge Him to have come in the Flesh. Every Spirit that confesseth Jesus Christ come in the Flesh, is of GOD: And every Spirit that confesseth not Jesus Christ come in the Flesh, is not of GOD *. * 1 John iv. 2, 3. This Spirit was early in the World: And *Christ*, who is GOD and Man, was as soon denied to be Man as GOD. (Many Tribes of Hereticks, after their Leader *Simon Magus*, affirm'd that *Christ* was not such as He appear'd to be; but came only putative, or, inphantasmate; when they had the General Name of *Devouti*, and *Parriculares*).

(e) Could this Union have been made in the two Natures, it must have been either by Conversion of one into the other, or by Commixtion and Confusion of both in a third. This latter, as it supposes the Infinite and Independent Creator to be immers'd in the Creature, so instead of making *Christ* both GOD and Man, it would hinder Him from being either; as all mixt Bodies are distinct from each Element which concurs in their Composition. Nor is the Conversion of Substances, or Natures, more possible than the Confusion. For, First, to say, with the *Flandrian Anabaptists*, That the Divine Nature is turn'd into the Human, is to affirm a Contradiction.

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diction. The Nature of Man must be made; the Nature of GOD cannot be made; and consequently cannot become the Nature of Man. Nor can the Immortal, Indivisible, and Immortal Godhead, be divided into a Spiritual, Incorruptible Soul, and a Carnal, Corruptible Body; of which two Humanity consists. *Secondly*, There could be no Conversion of the Human Nature into the Divine, as the *Eutychians* of old suppos'd. For, if this change happened at the very time of the Incarnation, then that which had no Being must have been turned into somewhat else; and the *Flesh* had been made the *Word*, not the *Word* been made *Flesh*. And yet, if it did not happen at the Incarnation, 'tis utterly unconceivable, at what time, in what manner, or by what means, such an Union, or Tranfusion, could be afterwards introduced.

The personal Union here asserted is not a mere Scholastical Speculation, but a certain and necessary Truth; without which we cannot join the Second Article of our Creed to the Third; without which we cannot interpret the Holy Scriptures, or understand the History of our Saviour. For certainly He who is before Abraham, was in the days of Herod born of a Woman; he who was the *Seed of David according to the Flesh**, was declared the *Son of GOD with Power*, was *GOD over all, Blessed for ever*†. Since these Actions and Affections cannot proceed from the same Nature, and yet must be ascribed to the same Person, as we must acknowledge a Diversity of the Natures united, so must we confess an Identity of the Person which unites them. The denial of this Identity was the Heresy of *Nestorius*, condemned in the Council of *Ephesus*.

(f) The Expressions of Scripture are more general than that we can thence precisely distinguish the Operation of the Holy Spirit from the Concurrence of the Virgin. Much less can we exactly conclude it from the Words of this Article, as we have them; since it is certain that the Virgin also conceived our Saviour, according to the Prophecy, *Thou shalt conceive and bear a Son**. [Nor will St. *Austin* and the Schoolmen, by the Prepositions *de* and *ex*, illustrate the difference of these Operations. For as the same Preposition, *in*, is common to both

* Luke i. 31.

both in the *Greek*, and *de* in the Vulgar Latin us'd indifferently for either: So are the Schoolmen guilty of a manifest Absurdity, in applying *de*, which they say imports Consubstantiality, to the Holy Ghost, from whose Substance *Christ* received nothing, and *ex*, which they say doth not signify Consubstantiality, to the Virgin, from whom they confess that He assumed the Substance of his Body.] Wherefore the only way to fix and determine our Idea concerning the Action of the Spirit, is to attribute to Him what is needful in causing the Virgin to perform the Action of a Mother. Yet is He not the Father of our Lord *Jesus Christ*, as not imparting, or communicating to Him his Essence. And if at any time, the Term of generating, or begetting, is, by antient or modern Authors, attributed to the Holy Spirit, it cannot be meant of any such proper Act of Generation, as is the Foundation of Paternity. It is necessary farther to observe, That as the Holy Ghost did not frame the Human Nature of *Christ* out of his own Substance, so neither did he form any part of Christ's Body out of any other Substance besides that of the Virgin. For certainly, *Christ was of the Fathers according to the Flesh* †, and † Rom. ix. 5. was in that respect truly and totally the Son of *David*, and of *Abraham*. This in opposition to the extravagant Invention of the *Socinians*; who have been obliged to assert two Parts in the Human Nature of *Christ*, one Part received from the Virgin, another Part fram'd by the Spirit, and joined to it: By one of which He was the Son of Man, as he was by the other the Son of GOD.

(g) He only whose Name is Holiness, whose Operation is to sanctify, could answer *Job's Question*, and bring a clean thing out of an unclean*, an undefiled Redeemer out of a defiled Nature. Our *Jesus* was like unto us in all things, (as born of a Woman) Sin only excepted, (as conceived by the Holy Ghost.) This original and total Sanctification of the Human Nature was, First, necessary to fit and prepare it for the personal Union of the Word; who, as of his infinite Love He was made Flesh, so of his infinite Purity, He could not be made sinful Flesh. And it was no less necessary in respect of the End for which *Christ* became Man, the Redemption of the World. GOD sending his own Son in the

* Job xiv. 4.

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^t Rom. viii. 3.

*the likeness of sinful Flesh, condemned Sin in the Flesh †. The Father made him to be Sin for us; who knew no Sin, that we might be made the Righteousness of GOD in Him**. No Sacrifice could have been accepted for us, but a Lamb without Blemish, and without Spot †: No High-Priest could make our Atonement, but He who was Holy, harmless, undefiled, and separate from Sinners*. We cannot know that He was manifested to take away our Sins, unless we also know, that in Him is no Sin †.

^{*} 2 Cor. v. 21.

^t 1 Pet. ii. 22.

^{*} Heb. vii. 26.

^t 1 Joh. iii. 5.

^{*} John i. 13.

The Belief of this Truth is necessary, not only to ensure the Original Purity of the Human Nature in our Saviour, but also to teach us, whence our own Purity and Holiness must flow. We bring no such Privilege into the World. But as He was sanctified at his Conception, so are we at our Regeneration. The same over-shadowing Power which formed his Human Nature, renews ours: The same Holy Spirit ascertains us of the Remission of our Sins, which caused in Him an exemption from all Sin. He was conceived not of Man, but by the Holy Ghost: And we in our second Birth, are *not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of GOD*.

Which was conceived by the Holy Ghost, born of the Virgin Mary.

I Assent unto this as a certain and infallible Truth, that there was a certain Woman known by the Name of *Mary* (*a*), espoused unto *Joseph of Nazareth*, which, before and after her Espousals, was a pure unspotted Virgin, and continuing in the same Virginity (*b*), did, by the immediate Operation of the Holy Ghost, conceive within her Womb the Son of GOD, and, after the natural time of other Women, brought

brought Him forth as her First-born Son ; still remaining a most pure and immaculate Virgin (*c*) : Whereby the Saviour of the World was born of a Woman, under the Law, without the least pretence of any Original Corruption, that He might deliver us from the Guilt of Sin ; born of that Virgin which was of the House and Lineage of *David* (*d*), that He might sit upon *David's Throne*, and rule for evermore (*e*).

(*a*) The same with *Miriam* ; and with the other *Maries* in the Gospel ; nor applied by way of Excellency to the *Virgin* : As some of the Antients, by their fancied Derivations, have endeavoured to prove ; as if the peculiar Dignity of the Person had been included in the Original of the Word.

(*b*) It is evident that the *Messias* promised by GOD, and expected before and under the Law, was to be born of a Virgin. The first Promise of him seems to speak no less ; *The Seed of the Woman should break the Serpent's Head** : Where, as the Name of Seed is not to be taken generally or collectively for Mankind, but determinately and individually for that one Seed, which is *Christ*, so the Woman is to be determined to that Sex, from which alone, immediately, the promised Seed should come. *The Lord hath created a new thing in the Earth*, (saith the Prophet *Jeremy*) *a Woman shall compass a Man* †. This the antient *Rabbins* constantly applied to the Birth of the *Messias* ; and the later *Jews*, while they force the Phrase of *compassing a Man*, to any thing else than an enclosing by Conception, do not only wrest the Scripture, but contradict the former part of the Promise ; making the *New Creation* neither new, as having been often done, nor a *Creation*, as being easy to perform. But if this
Pre-

* *Vid. Gen. iii. 1.*

† *Jer. xxxi. 22.*

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Prediction of *Jeremy* seem obscure, it will be sufficiently clear'd by that of *Isaiab*; *Behold, a Virgin shall conceive, and bear a Son, and shall call his Name Emmanuel**. The *Jews*, in the earliest times of the *Gospel*, invented three Answers to this Text, which they found pressing them so hard. First, they denied that it spake of a *Virgin* at all; tho' the Original Word was translated a *Virgin* by the *LXX.* who were themselves *Jews*, some hundreds of Years before our Saviour's Birth. Secondly, they affirmed that it could not belong to *Christ*, because his Name was not *Emmanuel*; a Difficulty which has been already cleared. And thirdly, that it was fulfilled in the Person of

* 2 Kings xvi.2. *Hezekiah*; whereas *Ahab* reigning but sixteen Years *, and *Hezekiah* being twenty five Years old when he began

† 2 Kings xviii.2. to reign †, the latter was not now to be conceived and born either when this Sign was given, or when his Father came to the Throne. The Evangelical History must therefore assure us of the Completion of this Prophesy; *All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a Virgin*

* Mat. i. 22, 23 *shall conceive, &c.* *

(c) Tho' we find not this recorded in Scripture, as not having a necessary Influence on the Mystery of the Incarnation, yet the peculiar Eminency and unparalleled Privilege of the *Virgin-Mother*, the special Honour and Reverence due to her Son, and ever paid by herself, the Regard of that Holy Ghost which came upon her, and that Power of the Highest which over-shadowed her, the singular Goodness and Piety of *Joseph*, have persuaded the Church of GOD in all Ages to believe that she still continued in the same Virginity, and to give her the Title of the *Ever-Virgin Mary* †. Some have yet taken upon them (especially *Helvidius*, and his Followers,) not only to deny this Truth, because not contained in Scripture, but to affirm the contrary, as there contained. First: Reading that *Joseph* knew not *Mary* until she had brought forth her First-born Son, they infer that afterwards he knew her; without Grammar or Reason. Secondly, *Christ* being in the same Text stiled the *First-born Son of Mary*, they conclude that she must have had a Second; with the same Wisdom and Success. Thirdly, with some shew of Argument, they object, that since others are in the *Gospels* called the Brethren of *Jesus*, and also the Sons of *Mary*, they must

† *Aemilia Dives,*
S emper-virgo.

must be his proper Brothers by the same Mother. Where-
as it is evident by comparing the Evangelists together*, that *James, Joses, &c.* tho' called our Lord's Brethren, according to the Custom of the Jewish Language, extending that Name to the Collateral Kindred, were the Sons of another *Mary*, the Wife of *Cleophas*, and Sister to the Blessed Virgin.

*Vid. Joh. xix. 22.
Mark xv. 40.
Math. xxvii. 56.
xxviii. 1.

(d) *Vide Addit.*

(e) The Belief of this latter Branch of the Article is necessary, both in respect of her, that was the Mother, and of him that was the Son.

In respect of her, it is therefore necessary, that we might perpetually preserve a just Esteem of her Person and Dignity. It was *Elizabeth's* *, it was the Angel's † ^{Luke i. 28.} Salutation, *Blessed art thou among Women*: It was her own † ^{Luke i. 42.} Prediction, *From henceforth all Generations shall call me Blessed**: But it is our Duty to see that she be not robb'd of this Title, that she do not suffer in this Honour. Far be it from any Christian, to derogate from that special Privilege granted to her, which is incomunicable to any other. We cannot bear too reverend a regard to the *Mother of our Lord*, so long as we give her not that Veneration which is due to our Lord Himself. Let us keep to the Language and Practice of the Primitive Church; let her be honoured and esteem'd, let Him be worshipp'd and ador'd.

In respect of Him, our Belief of this Truth is necessary.

1. To assure us that He was *made of a Woman*, and that, consequently, He had from her the true Nature of Man. *He took not on Him the Nature of Angels, but He took on Him the Seed of Abraham* †. And since we are *Partakers of Flesh and Blood*, we could expect no Redemption but by Him who *likewise took part of the same* *. ^{* Heb. ii. 16.} ^{† Heb. ii. 14.}

2. To assure us of his immaculate Conception. Our High-Priest is *separate from Sinners* †, not only in the Actions of his Life, but in the Production of his Nature. For, according to St. Austin's Comparison, as *Levi* was in the Loins of *Abraham*, and paid Tithes in him, yet *Christ*,

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Christ, tho' the Son of *Abraham*, did not pay Tithes in him, but receive them in *Melchizedec*; so tho' we being in the Loins of *Adam*, may be all said to sin in him, yet *Christ*, who descended from the same *Adam*, according to the Flesh, was not Partaker of that Sin, but an *Expiation* for it.

*Psal. cxixii. 11. 3. To assure us that He was of the Family of *David*; and that G O D shrank not from His faithful Oath*. Whence we are also encouraged, with the Blind and the Lame, to cry out, O Son of *David*, have mercy on us †; and with the Children out of whose Mouth G O D perfect-ed Praise, to say, *Hosannah to the Son of David* *.

† Matt. xv. 22. # Matt. xxi. 15.

xx. 30. ix. 27.

(d) Our Lord's Pedigree, as he was the true *Seed of David*, and rightful King of the Jews, is thus deduc'd. The Royal Line of *David* by *Solomon* being extinct in *Jeconiah* *, the Crown and Kingdom passed into the immediately younger Line of *Nathan* †, (another Son of *David*,) in *Salathiel* **, and *Zorobabel*: which *Zorobabel* having two Sons, *Abiud* and *Rhesa* ††, the Royal Dignity descended of right upon the Line of *Abiud*, of which *Joseph* was the last; who marrying the Virgin *Mary*, sprung from the Line of *Rhesa*, the younger Son of *Zorobabel*, and withal having no Issue himself, his Right pas-seth into the Line of *Mary*, being next of kin, and by that means upon *Jesus*, her Son. Whereupon, He was both naturally the Son of *David*, and also legally the King of the Jews; which latter is accounted to us by St. *Mat-thew*, as the former is by St. *Luke*; who delivers down the Pedigree of *Mary* the Mother of *Jesus*, and Daughter of *Eli* * *; tho' *Joseph* her Husband only stands there nam'd, according to the known way of the Jews computing their Genealogies. Dr. South's Serm. on Rev. xxii. 16.

* Of him it is prophesied in the most solemn manner, (Jer. xxii. 33.) that he should be Childless. Nor have the Jews, to this hour, been ever able to shew and produce his Son.

† Vid. 1 Chron. iii. 5 Where, since Solomon is nam'd last, the Sons can-not be set down according to the Order of Birth.

** Hence he is styled the Son of *Jeconiah*, 1 Chr. iii. 17. and Mat. i. 12. i. e. legally and politically his Son, as his im-mEDIATE rightful

Successor, upon the removal of *Zedekiah*, who in the same Sense is likewise styled his Son, 1 Chron. iii. 16. Assur in the next Verse is only an Appellative of *Jeconiah* himself, importing that he was in Captivity, or under Bonds, when *Salathiel* was declared King.

†† For since St. *Matthew* and St. *Luke* agree from *Jeconiah* to *Zorobabel*, and then divide, the one naming *Abiud* for his Successor, the other *Rhesa*, it is natural to infer, that they were both his Sons, tho' not set down in the *Chronicles* under those Names.

* * The diminutive of *Eliakim*, which is the same with *Jehoachim*, or *Joachim*, (2 Kings xxiii. 34. 2 Chron. xxxvi. 4.) the Father of the Blessed Virgin, according to Primitive Tradition. St. *Luke* doth not say that *Joseph* was the Son of *Eli*, but *to Eli*, belonging, or re-lated near to him, as his Son-in-law. Idem,

A R.

ARTICLE IV.

He suffered under Pontius Pilate, was crucified, dead and buried.

He suffered

IA M really persuaded within my self, and do make a sincere Profession of this, as a most necessary, certain, and infallible Truth, that the Only-begotten Son of G O D, begotten of the Father, and of the same Essence with the Father, did for the Redemption of Mankind really and truly suffer (*a*) ; not in his Divinity (*b*), which was impossible, but in his Humanity, which in the Days of his Humiliation was subject unto Infirmities : That as He is a perfect Redeemer of the whole Man, so He was a complete Sufferer in the whole (*c*) ; in his Body, by such dolorous Infirmities as arise internally from Human Frailties, and by such Pains as are inflicted by external Injuries ; in his Soul, by fearful Apprehensions, by unknown Sorrows, by Anguish unexpressible (*d*).

(*a*) It

*A Brief Exposition of the** *Act. iii. 18.*

(a) It having been shewn before, amongst the Proofs of the *Messias*, that He was to suffer, and that *those things which GOD before had shewed by the mouth of all his Prophets, that Christ should suffer, He hath so fulfilled* *; We need only add a Remark or two on this Argument. *First*, therefore, the Distinction of a double *Messias*, fram'd and contriv'd against *Christianity*, is really of Advantage to it, as being a plain acknowledgment of a double Condition. Why should the *Jews* pretend to expect one *Messias* to die, another to triumph, but that the true *Messias* was both to triumph, and to die; to be humbled, and to be exalted? Thus, even while they endeavour to elude, they confirm our Faith; and, as if they were still under the Cloud, their Error is but as a Shade to give lustre to our Truth. *Secondly*, we may observe, that the Sufferings of the *Messias* were not only foretold in express Words by the Prophets, but were all along involved and implied in the Types, acted and exhibited in the Sacrifices. And this agreeably to *the determinate Counsel and Foreknowledge of GOD* †, in which *the Lamb was slain from the Foundations of the World* *: Agreeably to the Eternal Covenant with the Father; in pursuance of which we read concerning our Lord, *Then said He, lo I come; in the Volume of the Book it is written of me, to do thy Will, O GOD* †.

† *Act. ii. 23.** *Rev. xiii. 8.*† *Heb. x. 7.*

(b) When by the necessary Coherence of the Articles in our Creed, we profess that the Son of GOD did suffer and die for us, far be it from us to think that the Divine Nature, which is immutable, could suffer, which only hath Immortality, could die. The Conjunction with the Humanity, could put no Imperfection on the Divinity, nor can that Infinite Nature, by any external acquisition, be any way changed in its intrinsic and essential Perfections. The Sufferings of the *Messias* were the Sufferings of GOD the Son, because the same GOD the Son was also the Son of Man; not that they were the Sufferings of his Deity, as of which that was incapable; but the Sufferings of his Humanity, as unto which that was inclinable. For although the Human Nature was united to the Divine, yet it suffered as much as if it had been alone; and the Divine as little suffered as if it had not been united; because each kept their respective Properties

erties distinct, without the least Mixture or Confusion. Nor is there any other *Communication* of these *Properties*, than what is founded upon a mutual Circulation of Speech, by which we apply the necessary Attributes of the Human Nature to G O D, and the necessary Attributes of the Divine Nature to Man, speaking of *His* whole Person, who was G O D and Man. And thus the Person suffering is reconciled to the Subject of his Passion ; and we can say that G O D did suffer, while we declare that the Godhead suffer'd not.

Of both Natures in *Christ* there is a Co-operation often, an Association always, but never any mutual Participation, whereby the Properties of the one are infused into the other. Which Rule must serve for the better understanding of that which *Damasene* hath touching cross and circulatory Speeches, wherein are attributed to G O D such things as belong to Manhood, and to Man such as properly concern the Deity of *Christ*; the Cause whereof is the Association of Natures in one Subject. A kind of mutual Commutation there is, whereby those concrete Names, G O D and *Man*, when we speak of *Christ*, do take interchangeably one another's room; so that, for Truth of Speech it skilleth not, whether we say, That the Son of G O D hath created the World, and the Son of Man by his Death hath sav'd it; or, else, That the Son of Man did create, and the Son of G O D die to save the World. Howbeit as oft as we attribute to G O D what the Manhood of *Christ* claimeth, or to Man what his Deity hath right unto, we understand by the Name of G O D, and the Name of Man, neither the one nor the other Nature, but the whole Person of *Christ*, in whom both Natures are. When the Apostle saith of the *Jews*, that they *crucified the Lord of Glory*, and when the Son of Man, being on Earth, affirmeth, that *the Son of Man was in Heaven* at the same instant, there is in these two Speeches that mutual Circulation before-mention'd. In the one, there is attributed to G O D, or, the Lord of Glory, Death, whereof Divine Nature is not capable; in the other, Ubiquity unto Man, which Human Nature admitteth not. Therefore by the Lord of Glory we must needs understand the whole Person of *Christ*, who, being Lord of Glory, was indeed crucified, but not in that Nature, for which He is termed

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the Lord of Glory. In like manner, by the Son of Man, the whole Person of *Christ* must necessarily be meant, who, being Man upon Earth, filled Heaven with his Glorious Presence, but, not according to that Nature for which the Title of Man is given Him. Without this Caution, the Fathers, whose Belief was sincere, and their Meaning most sound, shall seem in their Writings, one to deny what another constantly doth affirm. *Theodore* disputeth with great Earnestness, That GOD cannot be said to suffer: But he thereby meaneth *Christ's* Divine Nature, against *Apollinarius*, who held even Deity it self passible. *Cyril*, on the other side, against *Nestorius*, as much contendeth, That whosoever will deny *Very GOD* to have suffered Death, doth forsake the Faith. Which, notwithstanding, to hold were Heresy, if the Name of GOD in this Assertion did not import, as it doth, the Person of *Christ*, who, being verily GOD, suffered Death, but in the Flesh, and not in that Substance for which the Name of GOD is given Him. *Mr. Hooker, B. V. S.* 53.

(c) While we remember the Particulars of our Lord's Sufferings, in Body, and Soul, let us reflect on the reality of both, and consequently on the Truth of this part of the Article, which might well indeed be taken for granted, since it is so far from being denied, that it is objected. If then Hunger and Thirst, if Revilings and Contempt, if Sorrows and Agonies, if Stripes and Buffetings, if Condemnation and Crucifixions be Sufferings, *Jesus* suffer'd. If the Infirmitie of our Nature, if the Weight of our Sins, if the Malice of Men, if the Machinations of *Satan*, if the Hand of GOD could make Him suffer, then our Saviour suffer'd. If the Annals of Times, if the Writings of the Apostles, if the Death of the Martyrs, if the Confession of the Gentiles, if the Scoffs of the Jews, be Testimonies, *Jesus* suffer'd. Nor was there ever any that held that He did not truly and really suffer, but such as withal pretended, that He was not really and truly Man *.

* The whole Tribe of the Δεκτῆρι and Φυταποιεῖσαι mentioned before.

† Λυτῆς
(as augmented by the following Adjective, αἰγίλυτος)
οὐ πάμβεῖσθαι
and αἰδημανεῖσθαι.

(d) More than all this is implied by the three Original Words † which the Evangelists use in describing his Agony, and which no Translation can reach. The first signifies

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signifies an Excess of Sorrow surrounding and encompassing the Soul, bringing a Conternation, and utter Dejection on it, bowing it down under its Pressure and Burthen. It was a Sorrow *even unto Death*, as our Lord Himself has term'd it; which like *the Pangs of Death compassed* Him, and like *the Pains of Hell got bold upon* Him. The second imports to be surpriz'd with Horror and Amazement, in the highest Degree; even to Stupefaction. The third denotes the consequence of the greatest Fear and Sorrow, Disquietude of Mind, and Anguish in Extremity.

It is necessary thus to believe that our Lord suffer'd, to assure us of the Truth of his Humanity, without which He cou'd not have been the Redeemer of Man; of his full Expiation, Atonement and Propitiation, which cou'd not be made, but by a suffering Redeemer; of the Eternal Reward purchas'd for Himself, the Head, who, by *suffering these things, entered into his Glory* *; and for us ^{*Luke xxviii. 26.} the Members, who *if we suffer with Him, we shall be also glorified together* †; of his true Affection and Com- ^{† Rom. viii. 17.} passion for us, *We have not a High-Priest who cannot be touched with the feeling of our Infirmitie*, since *He was in all points tempted like as we are* *: To assure us, lastly, of ^{*Heb. iv. 15.} the certainty of our own Sufferings, and to teach us our Duty under them; *That, since the Disciple is not above his Master, and since Christ hath suffered in the Flesh* †, we al- ^{† 1 Pet. iv. 13.} so may arm our selves with the like Mind.

He suffered under Pontius Pilate,

I Am fully persuaded of this Truth, as beyond all possibility of Contradiction, that in the *Fulness of Time*, GOD sent his Son, and that the Eternal Son of GOD, so sent by Him, did suffer for the Sins of Men, after the fifteenth Year of the Reign of *Tiberius Caesar* †, and before ^{The time of our Lord's Baptism by John, Luke iii. 20.} his Death, in the time of *Pontius Pilate*, G 2 the

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the *Cæsarean Procurator of Judea* (a); who, to please the Nation of the *Jews* (b), did condemn Him whom he pronounced Innocent, and deliver Him, according to the Custom of the *Roman Empire*, and in order to the fulfilling of the Prophesies, to die a painful and shameful Death upon the Cross.

(a) Altho' during the Life of *Hircanus* the High-Priest, the Reign of *Herod*, and his Son *Archelaus*, the *Roman State* suffer'd the *Jews* to be ruled by their own Laws and Governours, after they had been subdu'd, and made Tributary, by *Pompey the Great*: yet when *Archelaus* was banished by *Augustus*, they were made a Part of the Province of *Syria*; and had a *Procurator* assign'd them, for the Care of the Emperor's Revenue: Which *Procurator*, in as much as the President of *Syria* was oblig'd to attend on the other Parts of his Province, had the Power of Life and Death committed to him; whereas a *Procurator*, unles he were thus *Vice Praefidus*, had no such Supreme Power. The *Procurators of Judea* before *Pontius Pilate*, were *Coponius*, *Ambivius*, *Rufus*, and *Valerius Gracchus*.

(b) We find by their own Authors, (*Pbilo* in particular,) that they accus'd him at *Rome* for the Insolences, Rapines, and Cruelties, which he had committed in his Government; and by this most unjust Act of Favour he hop'd to pacify them.

It was necessary thus to express, in our Creed, the Person under whom our Saviour suffer'd:

† Tacitus *moſt*
expressly: Author
Nominis ejus
Christus, qui Ti-
berio imperitante
per procuratorem
Pontium Pilatum
Supplicio affectus
est. *Annae XV.*

i. To assure us, for ever, of the time in which He suffered. This as the *Romans* have recorded †, so the *Jews* soon began to unsettle, that they might weaken the History of the Gospel. But their false Chronology betrays their Malice. Some fix'd the Passion in the seventh Year of *Tiberius*, when *Pontius Pilate* was not yet *Procurator*.

Procurator, and our Saviour not yet baptized. Some, left the Destruction of *Jerusalem* should seem to follow upon it, have remov'd it near threescore Years backwards, to the beginning of *Herod's Reign*; and others near fourscore, to the time of *Aristobulus*.

2. In respect of the great and illustrious Testimony which this Governour exhibited to our Saviour's Innocence; not only before the *Jewish Nation*, three times challenging their whole Multitude, *Why? What Evil hath He done?* and three times making that clear Profession, *I have found no Cause of Death in Him*; but also to the *Romans*, as well by his Express to the Emperor, reporting the Death and Resurrection of our Lord, upon which *Tiberius* mov'd in the Senate, That He might be en-roll'd amongst their Deities †; as by the Publick Tables, or *Acts* of his Government, to which the Primitive *Christians* *, in their Disputes with the Gentiles, constantly appeal'd, and the adulterating of which under the Emperor *Maximinus*, and filling them with Blasphemies against our Saviour, is a strong Conviction of their former Impartiality and Truth.

3. To assure us that *Christ* suffer'd according to the Scriptures. For since so great a Prophet could not die, but at *Jerusalem*, and since the manner of his Death, foretold by the Prophets, was not agreeable to the Laws and Customs of the *Jews*; it was necessary that a *Roman Governor* should condemn Him, that so the Counsel and Will of *GOD* might be fulfil'd, by the Malice of the one, and the Customs of the other.

† This is twice
mention'd by Ter-
tullian in his
Apology, C. 5.
¶ 21. as a known
piece of History,
and as confessed
by the Romans.
¶ Euseb. *Ecccl. H.*
l. 1. c. 9. & l. 9.
c. 5.

*He suffered under Pontius Pilate,
was crucified,*

I Am really and fully persuaded, that the Only-begotten and Eternal Son of *GOD*, *Christ Jesus*, that He might cancel the Hand-writing which was against

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us (*a*), and take off the Curse which was due unto us (*b*), did take upon Him the Form of a Servant, and in that Form did willingly and chearfully submit Himself unto the false Accusation of the *Jews*, and unjust Sentence of *Pilate*, by which He was condemned, according to the *Roman* Custom, to the Cross (*c*) ; and upon that did suffer servile Punishment, of the greatest Acerbity (*d*), enduring the Pain, and of the greatest Ignominy (*e*), despising the Shame (*f*).

(*a*). *Vid.* Coloss. ii. 14. Upon which place it has been observ'd, That one of the ways of cancelling Writings, was to strike a Nail thro' them.

(*b*) *Christ* has redeem'd us from that General Curse which lay upon all Men, for the breach of any part of the Law, by taking upon Him that particular Curse laid only upon them which underwent a certain Punishment of the Law * ; or rather a certain Ignominy consequent to Capital Punishment amongst the *Jews* in Cases of enormous Crimes, the Body being, after Death, expos'd on a Gibbet. Our Lord's Death was not inflicted by the Law of the *Jews*, and yet contain'd in it that Ignominy, to which the Curse of the Law belong'd.

* *Vid.* Gal. iii. 10, 13, 22.
Deut. xxvii. 26.
Ex. 21. 23.

† Gen. xxii. 6,

(*c*) Tho' the great and unremoveable *Stumbling-block* of the *Jews* was *Christ Crucified*, yet for the Necessity of this we can appeal to their own Oracles, where we find it shadowed out in Types, and declared in Prophesies. *Isaac*, the Sacrifice, who bears the Wood †, is the express Image of *Christ* bearing the Cross. One of the Jewish Rabbins has illustrated that Act of *Isaac* by this Custom of the *Romans*: He carried the Wood, (says he) *as a Man carries his Cross upon his Shoulders*. As to the Allusion

sion of the Brazen Serpent *, our Lord Himself seems * Numb. xxi. 9. to confirm it in his Discourse with *Nicodemus*; *As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up* †. The Paschal Lamb did plainly re- + John iii. 14. present that Lamb of GOD, which taketh away the Sins of the World: And the Prohibition, *Ye shall not break a Bone thereof* *, intimated that the Saviour of the * Exod. xii. 46. World should die that Death to which the breaking of the Bones belong'd †, and yet should be particularly pre- serv'd from such an additional Violence.

These Typical Resemblances are strengthen'd by express Predictions: Particularly those of *Zachary* and *David*, *They shall look upon me whom they have pierced**; and, *They pierced my Hands and my Feet* †. The Jews have used more than ordinary Diligence to elude these Predictions, but to no purpose. The former is still clear in the Original, and their Emendation, of *him*, for *me*, (tho' perhaps of little Importance to them,) could never gain admission: Besides that their most antient Rabbins applied this Text to the *Messias*. The latter they have indeed corrupted in the Hebrew; but so that the Fraud is detected by the Versions of the LXX, of *Aquila*, and of the Old *Syriac*; is deserted by some of their own Masters, and confuted by their Marginal Glos, which no-seth that the Word in dispute is found written alike in two places, here and in *Isaiab*, but with different Significations; whereas the acknowledg'd Interpretation of it in *Isaiab*, is what the Corrupters would affix to it in this place. To these assur'd Representations and Predictions the antient Fathers were wont to add many other, on our present Occasion, which will not strictly hold, and which were fitter for Eloquence, than Argument.

(d) The exquisite Pain and Torture of this lingring Death are obvious, from the manner of it, and gave occasion to the *Romans* to deduce hence their Expression of the most grievous Sufferings in Mind or Body. History hath left it as an Instance of the merciful Disposition of *Cæsar*, that having sworn to crucify the Pyrates by whom he had formerly been taken, he order'd them to be first slain, e'er they were fasten'd to the Cross.

† The Romans added this to the Crucifixions in Judea, to comply with the Jewish Law, which suffer'd not the Bodies to hang all Night on the Cross.

* Zach. xii. 10.
† Psal. xxii. 17.

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(e) *Servile Supplicium* was the very Phrase for this Punishment; and it was esteem'd the highest Crime and Indignity to execute it upon a Freeman. The exposing of dead Bodies, (and even of Pictures when the Bodies were out of reach, hath been used as a Mark of Ignominy towards the vilest Offenders.

(f) As the necessity of this Belief appear'd from the Considerations before-mention'd, of our Lord's taking away the Curse by being made a Curse for us, and his cancelling the Law of Commandments, by nailing it to his Cross; so is it necessary in many other respects:

1. To declare the Power of the Death of Christ, working in us according to this peculiar manner. We are to be planted in the likeness of his Death, and to have our old Man crucified with Him, that the Body of Sin may be destroyed*. They who are Christ's have crucified the Flesh, with the Affections and Lusts †. We must not glory, save in the Cross of our Lord Jesus Christ: Nor can we justly glory in this, except by it the World be crucified unto us, and we unto the World *.

* Rom. vi. 5, 6.

† Gal. v. 24.

* Gal. vi. 14.

Heb. vi. 6.

2. To testify the Bitterness of that Cup which our Saviour drank, and the Greatness of that Shame which He despised: Teaching us, at the same time, the necessity of our taking up our Cross, and bearing his Reproach; as also the fearful Sin of falling from Him, lest we should crucify the Son of GOD afresh, and put Him to an open Shame †.

3. To assure us, by this publick and visible manner, of our Lord's Death, That He truly died, to the full satisfaction of his Enemies. It is easy for a Man that liveth to say that he hath been dead, and, if he be of any Authority, to persuade some credulous Persons to believe him. But that which could make his present Life truly miraculous, must be the Reality and Certainty of his former Death. And therefore in all the feign'd Histories of Persons suppos'd to have descended into Hell, or to have return'd from the Dead, amongst the Heathens, their

Death

Death is so far from being publickly attested, that it is scarce ever mention'd with any assurance.

He suffered under Pontius Pilate, was crucified, dead

I Do really and truly assent unto this, as a most infallible and fundamental Truth, that the Only-begotten and Eternal Son of G O D, for the working out of our Redemption, did in our Nature which He took upon Him, really and truly die (*a*) ; so as that by the Force and Violence of those Torments, which He felt (*b*), his Soul was actually separated from his Body (*c*) ; and altho' neither Soul nor Body was separated from the Divinity (*d*), yet the Body, bereft of the Soul, was left without the least vital Operation (*e*).

(*a*) It is a Fundamental Article of Faith, to believe, what St. Paul delivered to the *Corinthians first of all*, and what he also received, how that *Christ died for our Sins according to the Scriptures* * ; or that the Divine Characters * 1 Co. xv. 3. and Prefigurations of the *Messias* could not be fulfilled by any degree of Pain and Torment, without a real Dissolution, a true and proper Death. For tho' *Isaac* died not, when *Abraham* is said to have offered up his Only-begotten Son, yet his being preserved alive is so far from denying the Death of *Christ*, the great Antitype, as to suppose and assert it, presignifying the Resurrection from the Dead, from whence Abraham received him in a Figure †. It was essential to the Passover, that the Lamb should be slain; and

† Heb. xi. 17, 19.

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and in the Sacrifices for Sin, the Bodies of the Beasts were burnt without the Camp, and their Blood brought into the Sanctuary. To which Examples if we add the express Prophesies, *He was brought as a Lamb to the Slaughter; He was cut off from the Land of the Living; He made his Soul an Offering for Sin* * ; we shall be satisfied that the

Messias was the Lamb slain from the Foundations of the World. That, in correspondence to what was thus written of him, *Christ our Passover*, was truly slain, that our *Jesus* really died, his Murtherers were aslur'd Spectators, were unquestionable Witnesses. The Chief-Priests, the Scribes and the Pharisees, the Publicans and Sinners, all were satisfied; the *Sadducees* most of all, who hugg'd their old Opinion, and lov'd their Error the better, because they thought Him secure from ever rising again. But had they denied or doubted of it, the very Stones would cry out and confirm it. Why did the Sun put on Mourning? Why were the Graves open'd? Why were the Rocks rent? Why did the Frame of Nature shake, but because the *GOD* of Nature died? Why did all the People, who came to behold the Tragical Sight, beat upon their Breasts and return, but they were aslur'd that *it was finish'd*? It was not out of Compassion that the merciless Soldiers brake not his Legs, but because they found Him dead whom they came to dispatch; and when their impertinent Cruelty pierced his Side, they became stronger Witnesses of his Death than they would, by being less the Authors of it than they desired. Out of the sacred Fountain of his wounded Side came Blood and Water, both no less evident Signs of his present Death, than certain Seals of our Future and Eternal Life. These are the two blessed Sacraments of the Spouse of *Christ*, each assuring Her of the Death of her Beloved. *As many of us as are baptized into Jesus Christ are baptized into his Death**; and *as often as we eat the (Eucharistical) Bread, and drink the Cup, we do shew forth the Lord's Death till He come* †.

* Rom. vi. 3.

† 1 Cor. xi. 26.

(b) For *Christ*, who took upon Him all our Infirmities, Sin only excepted, had in his Body not only a Possibility and Aptitude, but also a necessity of Dying, in case of external Violence able, according to the common course of Nature, to extinguish in the Body its Disposition

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dition to an Union with the Soul. It is true, He died most voluntarily; as He said of Himself, *No Man taketh away my Life from me; but I lay it down of my self: I have power to lay it down, and I have power to take it again* *. * John x, 18. But when by an Act of his Will He had submitted to suffer Death, when He had accepted and embrac'd his Torments to the last, it was not in the Power of his Soul to continue any longer Vitality to the Body, whose Vigour was totally exhausted. So, not by a necessary Compulsion, but voluntary Election, He took upon Him the necessity of dying. He died not by, but with, a Miracle: Nor did He so anticipate the time of Expiration, as to hinder the Jews from being the actual Causes and immediate Authors of his Death.

(c) Our Life appeareth principally in two Particulars, Motion and Sensation; and while both, or either of these, are perceived in a Body, we pronounce that it lives. Not that Life it self consists in either, or both, of these, but in the Original Principle of them both, which we call the Soul, and the intimate Union of that Soul unto the Body is the Life of the Man. Death therefore, the Reception and Privation of Life, can be nothing else but the Solution of this Vital Union, or the actual Separation of the Soul, the Fountain of all Vital Perfection and Influence. That the unspotted Soul of Jesus was really and actually separated from his Body, appears at once from his own Resignation, *Father, into thy hands I commend my Spirit*; and from the Evangelist's Expression, *And having said thus, He gave up the Ghost* *.

* Luke xxiii. 46.

(d) The Union of the Parts of Human Nature was dissolv'd, but the substantial Union of the Natures, Divine and Human, remained still to the Parts, by the Subsistence of the Word. And it is therefore the Language of the Scriptures, That GOD redeem'd us with his Blood; and of the Church, That GOD died for us; because the Soul and Body, in the instant of Natural Separation, were united to the Deity. When our Saviour cries out, *My God, my God, why hast thou forsaken me?* should that Dereliction have dissolv'd the former Union of his Natures, the Solution had then been made not at his

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his Death, but in his Life. We can only infer from those Words, That He was bereft of such Joys and Comforts from the Deity, as might have asswaged and mitigated the Acerbity of his present Torments. Thro' the Imbecillity and Frailty of our Nature, by which Life cannot long subsist with exquisite Pain, the Disposition of the Body fail'd the Soul, and the Soul deserted the Body. But because no Power hath any Force against Omnipotence, what disjoin'd these one from the other, could disjoin neither from Him that took them both together: But rather by virtue of this remaining Conjunction, they were again united after their Separation.

(e) The Necessity of this Belief is evident, in as much as the Death of *Christ* is the most intimate and essential Part of his Mediatorial Office, consider'd in all his three Capacities, of Prophet, Priest, and King.

1. As Prophet; to confirm his Doctrine, and enforce his Example. He was *the true and faithful Witness*, who before *Pontius Pilate witnessed a good Confession* *. He was the Author and Surety of *a better Covenant, established upon better Promises* †; and to be ratified with his Blood, *the Blood of the new Testament* *, or *Everlasting Covenant* †: For that Covenant was also a Testament; and where a Testament is, there must also of necessity be the Death of a Testator *. Again, *Christ suffered for us, leaving us an Example, that we should follow his Steps* †: An Example of Faith in GOD; by laying down his Life, that He might take it again †: By commanding his Spirit unto his Father, and by enduring the Cross, and despising the Shame for the Joy that was set before Him †: An Example of Meekness, Patience, and Humility; by coming not to be ministered unto, but to minister, and to give his Life a Ransom for many *; by being led as a Sheep to the Slaughter, and, as a Lamb dumb before the Shearer, not opening his Mouth †; by enduring the Contradictions of Sinners against Himself *; by bumbling Himself unto Death, even the Death of the Cross †: An Example of consummate Charity, in dying for his Enemies, and praying for his Crucifiers, Father, forgive them, for they know not what they do *: An Example of Universal Obedience, for He became

* Rev. iii. 14.

† Tim. vi. 13.

† Heb. viii. 6.

* Mat. xxvi. 28.

Luke xxii. 20.

Heb. x. 29.

† Heb. xiii. 20.

* Heb. ix. 10.

† 1 Pet. ii. 21.

* John x. 17.

† Heb. xii. 2.

* Math. xx. 28.

† Acts viii. 32,

* Heb. xii. 3.

† Phil. ii. 8.

* Luke xxiii. 34.

became obedient unto Death †, and learnt Obedience by the things which He suffered *. † Phil. ii. 8.
• Heb. v. 8.

2. As Priest: Every High-Priest, taken from among Men, is ordained for Men, in things pertaining to GOD, that He may offer both Gifts and Sacrifices for Sin †. But it was not possible that the Blood of Bulls and Goats should take away Sins *: And therefore when Sacrifice and Offering GOD would not, then said He, lo, I come, to do thy Will, O GOD. By the which Will we are sanctified, through the Offering of the Body of Jesus Christ, once for all †. Thus the Death of Christ was necessary towards the great Act of his Priesthood, as the Oblation, Propitiation and Satisfaction for the Sins of the whole World; and not only for the Act it self, but likewise for our assurance of the Power and Efficacy of it; (for if the Blood of Bulls and Goats sanctified to the purifying of the Flesh; how much more shall the Blood of Christ, who through the Eternal Spirit offered Himself without Spot to GOD, purge our Consciences from dead works? *) and of the Happiness flowing from it; (for He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? *) Upon this Assurance we have Freedom and Boldness to enter into the Holiest by the Blood of Jesus, by a new and living way which He hath consecrated for us through the Veil, that is to say, his Flesh †. Again, the Death of Christ was necessary, because in all things it behoved Him to be made like unto his Brethren, that He might be a merciful and faithful High-Priest *; and having suffered being tempted, might be able to succour them that are tempted †. And being thus qualified by the utmost suffering, He was admitted to perfect his Offering: Christ being become an High-Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, by his own Blood entered once into the Holy Place, having obtained Eternal Redemption for us *. * Rom. viii. 32.
† Heb. ix. 13, 14.
† Heb. x. 19, 20.
* Heb. ii. 17.
† Heb. ii. 18.
* Heb. ix. 7, 11, 12.

3. As King: O King live for ever, is either the loyal, or the flattering Vote for temporal Princes; either the Expression of our Desires, or the Suggestions of their own: Whereas Christ, our King, never shewed more Sovereign Power than at his Death, when having spoiled Principalities and Powers, He made a shew of them openly, triumph-

[†] Col. ii. 4. triumphing over them in it †; never obtained more Glory
^{*} 1 Pte. i. 11. than that which followed his Sufferings *, and into which
[†] Luke xxiv. 26. He entred by them †.

He suffered under Pontius Pilate, was crucified, dead and buried.

I Believe the Only-begotten and Eternal Son of GOD, for the Confirmation of the Truth of his Death already past, and of his Resurrection from the Dead suddenly to follow, had his Body, according to the Custom of the Jews, prepared for a Funeral, bound up with linen Clothes, and laid in Spices ; and after that accustom'd Preparation, deposited in a Sepulchre hewn out of a Rock, in which never Man was laid before ; and, by rolling of a Stone unto the Door thereof, there entomb'd (a).

(a) That the *Messias* was to be buried, appears not only from the Universal Custom of the Jewish Nation, but from the Type of *Jonas*, from the Prophecy of *David*, *My Flesh shall rest in hope; for why? thou wilt not leave my Soul in Hell*, &c. * ; and still more expressly from that of *Isaiab*, *He was cut off out of the Land of the Living; and He made his Grave with the Wicked and with the Rich in his Death* †. That our Lord *Jesus*, whom we believe to be the true *Messias*, was thus buried, might seem repugnant to the manner of his Death, to which the Favour of Burial was ordinarily denied : but that by the Providence of GOD, they who petitioned for his Crucifixion, did likewise supplicate for his Interment. For since not only their general Custom and particular Law, required that the Bodies of those who suffer'd Death shou'd

* Psal. xvi. 9, 10.

† Isai. liii. 8, 9.

should the same Day be buried, but also the extraordinary Sanctity of the Day following, *That their Bodies might not remain on the Cross on the Sabbath-day, (for that Sabbath-day was a high Day,) they besought Pilate that their Legs might be broken, and that they might be taken away**. * Joh. xix. 31.
 But because the Jews, in thus designing our Lord's Body to the common Burial-Place of Malefactors, could have fulfilled but one Part of *Isaias's Prediction, in making his Grave with the Wicked, the Design of Heaven set Him with the Rich in his Death,* inciting a Counsellor and a Ruler of the Jews to be the Curators of his Funeral; tho' both afraid to acknowledge Him in his Life: As the Body was begg'd, and the Tomb provided by Joseph, so the Spices were brought by Nicodemus.

The Belief of this Truth, as it is chiefly necessary to assure us of our Lord's precedent Death and subsequent Resurrection, so is it likewise, to work in us a Correspondence and Similitude to his Burial: That nothing may be done or suffered by Him, but what is acted in our Souls, and represented in our Spirits. We are buried with Him in Baptism, (*buried with Him by Baptism into Death*†,) † Rom. vi. 4. *that as like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in newness of Life**. Again, the Description of the Persons which interred Christ, the Enumeration of their Virtues, and the everlasting Commendation of her that (*beforehand*) brake the Box of precious Ointment for his Burial, have been judg'd sufficient Grounds and Encouragements for the careful and decent Sepulture of Christians, with such due Respect, as might become the Honour of the Dead, and Comfort of the Living. Which laudable Custom, tho' at first accus'd by the Heathens, not only of Singularity, but of Luxury, yet did afterwards so recommend it self, as, by the Divine Providence, to become effectual in making Converts to the Faith: So that Julian himself reckons it amongst the Methods by which the Christians gain'd on the World, and advises his Idolatrous Priests to imitate and rival them in it.

ARTICLE V.

*He descended into Hell, the third Day
He rose again from the Dead.*

He descended into Hell,

I Give a full and undoubting Assent unto this as to a certain Truth, that when all the Sufferings of *Christ* were finished on the Cross, and His Soul was separated from his Body, that He might wholly undergo the Law of Death, His Soul went to the Place where the Souls of Men are kept who die for their Sins. But because there was no Sin in Him, and He had fully satisfied for the Sins of others, as GOD suffered not His Holy One to see Corruption, so neither did He leave His Soul in Hell. Whereby all those who believe in *Christ* have sufficient Security of never coming under the Power of *Satan*, or of suffering in the Flames prepared for the Devil and his Angels.

The Church of *Aquileia*, as we learn from *Ruffinus*, being the first which inserted these Words into the Creed, somewhat less than 400 Years after *Christ*, omitted those of the Burial †, and therefore intended no other Sense than what the *Roman* and the *Eastern* Forms express'd by

† As the *Athanasian* Creed, which we still have.

by the Word *Buried*; as the same Author declares. Yet since in his Explication, he distinguisheth the Descent from the Burial, and since the *Roman Church* afterwards join'd them together, as we have them at present; since also the antient Fathers believ'd that our Lord did some other way descend, besides his Sepulture; it may be necessary to enquire in what this Descent consisted. The Places of Scripture alledg'd in its Proof are chiefly three: That of St. Paul, *Now that he ascended, what is it, but that he descended first?** That of St. Peter, *Christ was put to Death in the Flesh, but quickened by the Spirit, by which also He went and preached unto the Spirits in Prison, &c.* † ^{Eph. iv. 9.} ^{1 Pet. iii. 18, 19.}

These two have been already apply'd to another sense, now generally receiv'd: The former to our Lord's Incarnation; the latter to the preaching of Noah. The third, but principal Text, is that of David, applyed by St. Peter, in the *Acts*; *David speaking concerning Him, I foresaw the Lord always before my Face, for He is on my right Hand that I shall not be moved: Therefore did my Heart rejoice, and my Tongue was glad; moreover also my Flesh shall rest in hope; because thou wilt not leave my Soul in Hell, neither wilt thou suffer thy Holy One to see Corruption.* * From hence the Proposition seems clearly deducible: For, as by virtue of this Promise, our Lord's ^{Acts ii. 25, 26.} ^{27.} Flesh did not see Corruption, and yet was in the Grave the Place of Corruption; so his Soul was in that Hell, where by virtue of the same Promise it was not left.

Concerning the Sense and Meaning of the Proposition, there have been five Opinions. *First*, that of *Durandus*, That the Word *Descended* is metaphorical, implying only the Virtue and Efficacy of the Death of Christ on the Souls departed. *Secondly*, that of *Calvin*, That our Lord is said to have descended into Hell, because at his Death, He suffered all the Torments of Hell, which those whom He has now sav'd should otherwise have endured. As to the first; since the Virtue and Efficacy of our Lord's Death still continues, and yet his Soul was not left in Hell, the Scholastic Subtily must fail. For the second, as in a strict and rigorous Sense it is highly unwarrantable, so neither can it here be admitted even in the Latitude of Expression, as it the Terrors of Soul which our Saviour felt might figuratively be styled Infernal Torments, because of greater Extremity than any in this Life, being

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ing accompanied with a Sense of the Wrath of G O D against Sinners : For all these Sufferings were antecedent to our Lord's Death. The *Third Opinion* is, That in those Words, *Thou shalt not leave my Soul in Hell*, the Soul is taken for the Body, and Hell for the Grave; as they are certainly in many Places of Scripture : For in the Prohibition against Defilement by dead *Bodies*, * &c. the Word in the *Hebrew* and *Greek* is the same which elsewhere signifies the Soul : So where we render, *I will go down unto the Grave unto my Son* † : *Ye shall bring down my grey Hairs with Sorrow to the Grave* * : and, *The Lord killeth and maketh alive, he bringeth down to the Grave, and bringeth up* † ; The *Hebrew* and *Greek* have for the *Grave* what we elsewhere render *Hell*. But this, though it might perhaps be thought a probable Interpretation of the Words of *David*, especially taken as belonging to *David*, yet cannot pretend to an Exposition of the *Creed* as it now stands. The *Fourth Opinion* is, That, in the same Text, by the Soul may be understood either the whole Man, or the living (Animal) Soul, as distinguis'd from the Immortal Spirit ; and by Hell, not any Place, but only the State or Condition of Men in Death ; and that, accordingly, our Lord, after He expired, was for some time in the State and Condition of the Dead, in which it was here promis'd that G O D would not suffer Him long to remain. This the Right Reverend Author likewise rejects : First, because by Hell or *Hades*, as the antient Fathers, so the more antient *Greeks*, did constantly understand not a State, but a Place ; as is evident in respect of the latter, from their Belief that many who were dead, and who continued in a State of Death, were not admitted into *Hades* ; as, those who died untimely, or by Violence, and those whose Bodies lay unburied. And, Secondly, because the Creed had spoken as much before, when it declared our Lord to have been dead ; notwithstanding any Duration included in this other Expression. The fifth Interpretation therefore (embrac'd by the excellent Bishop,) takes the Soul in the most proper Sense, for the Spirit or Rational Part, and Hell for a Place distinct from this World, and from those Heavens into which Christ ascended, into which Place the Souls of Men are conveyed after, or upon, their Death. That this was the General Opinion of the Church, will (he says,) appear not

* Levit. xix. 21.
xxi. 1. xxii. iv.
Num. v. 2. v. 6.

† Gen xxxvii. 35.
* Gen. xlvi. 38.

¶ 1 Sam. ii. 6.

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not only from the successive Testimonies of *Irenaeus*, *Clemens Alexandrinus*, *Tertullian*, *Origen*, &c. but from the common Argument drawn hence by the Catholicks against the *Apollinarians*, who denied our Saviour to have had an Human, or Intellectual Soul, (*τὸν νὴν*,) tho' a barely Animal Soul, (*τὸν ζῷον*,) most of them allow'd. All the Dispute amongst the Fathers was concerning the Persons to whom, and consequently, the End for which the Descent was made. Some taking the Word *Hades* to signify in Scripture, as amongst the Old Greeks, the common Receptacle both of Good and Evil Souls, did assert, That the Soul of *Christ* did descend to those who were departed in the true Faith and Fear of G O D, the Souls of the Patriarchs, the Prophets, &c. and, dissolving all the Power by which they were held below, translated them to Heaven. Thus *Eusebius*, *Cyril Hierosyl*. *Ambrose*, *Jerom*, *Gregory the Great*; and this is the settled Doctrine of the Schools. Others, more antient, as *Irenaeus*, *Justin Martyr*, *Clemens Alex.* and *Hermas*, tho' they deny the Translation of the Faithful into Heaven, yet affirm our Lord to have preached to them where they reside. But others still, differing from both, as to the Persons, confin'd the Term of *Hades*, to the Place of Torment; yet agreed with the former as to the Act of preaching, affirming, That our Lord in his Descent thither preach'd to the Souls that were held in Pains; and with the latter as to the Act of Translation, tho' not of Good Souls to Heaven, yet of Evil Souls (converted by this preaching,) to a Place of Happiness. For the first of these Opinions, as it falsely pretends to the Favour of Antiquity, so is it not more certain in the thing in itself. The *Bosom of Abraham*, the Mansion of virtuous Souls before our Lord, doth not appear to have come under the Name of *Hades*, from which it is indeed distinguisht'd in St. Luke †. There was a vast distance (*a great Gulph*,) † Ch. xvi. v. 23. between those two: Nor is it likely that the Angels which behold the Face of G O D should be sent down from Heaven to convey the Souls of the Just into any Place where the Face of G O D cannot be seen. When *Exoch* was translated, and *Elias* carried up in a fiery Chariot to Heaven, they seem not to have been remov'd to a Place where there was no Vision of G O D: And yet is it highly probable, that *Moses* was with *Elias*, as well be-

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fore, as upon, the Mount ; nor is there any reason to conceive that *Abraham* should be in a worse Condition, or Place, than *Enoch* was, having as great a Testimony that he pleased GOD, as *Enoch* had. Again, as the Mansion of the Patriarchs, &c. seems not to be included under the Name of *Hades*, so wherever it is seated, we have no assurance that they ever yet remov'd from it, or that they are now in a better Condition than they were before our Lord's Death ; and should we suppose them to be so, yet this Change might be attributed to the Merit of his Passion, or it might not be perform'd till his Resurrection, or perhaps his Ascension ; and therefore might have no Dependance on his Descent. So that the Doctrine of the School-men, about the emptying their *Limbis Patrum*, is most precarious and uncertain. The Conceit of our Lord's preaching the Gospel to the Dead, that they might receive Him, who before believed in Him, or that they might believe in Him who before rejected Him, was chiefly founded on the mistaken Text of St. Peter, and that Mistake either occasion'd or confirm'd, by the Authority of some Apocryphal Writings in the first Ages. *Irenaeus* and *Justin Martyr* produce a Text under the Name of *Jeremias*, (*The Lord God of Israel remembred his Dead which slept in the Land of the Grave, and descended unto them, to preach unto them his Salvation;*) which the latter chargeth the Jews with erasing out of the LXX : Whereas it was never yet found in the Hebrew, nor could either of them have been universally taken out of the Greek, when so many Copies were in Christian hands, or not have been restored upon so early a Detection and Complaint. *Clemens Alex.* and *Hermas* suppos'd, that not only the Soul of Christ descended to preach to those below, but also the Souls of his Apostles after Him. Nor are these Absurdities more visible than those which we may discern in the thing itself; it being indeed repugnant to the Nature, End, and Scope of the Gospel, which is to be preach'd with such Commands and Ordinances as concern those only who are in this Life ; and to the State and Condition of the Souls departed ; for the Patriarchs and Prophets were not *disobedient in the Days of Noah*, as those of whom the Text in St. Peter speaks, nor could they need the Publication of the Gospel after the Death of Christ, who by virtue
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of that Death were accepted in Him while they lived : And as for such as died in their Sins, the rich Man, in their Condition, desired one might be sent to preach to his Brethren then alive, but we find no Hopes he had that any should come from them which were alive to preach to him. The third Opinion, as it falls with this second, so is it still more weak and more unsafe. The Days which follow after Death were never made for Opportunities of a better Life. The Angels had one Instant either to stand or fall Eternally ; and what that Instant was to them, this Life is to us. He that liveth and believeth in *Christ*, shall never die ; he that believeth tho' he die, yet shall he live ; but he that dieth in Unbelief shall neither believe nor live. The Condition of Mankind before our Saviour was not more happy and advantageous than it is since : Nor are they in a state of Salvation by virtue of *Christ's* Descent into Hell, who were there in a state of Misery and Torment. One Passage there is in the Scripture, which the Authors of this Extravagance interpret in its Favour : *Whom GOD raised up, loosing the Pains of Hell* † ; i. e. not from *Christ*, who never felt them ; nor from the Just, who were in Happiness ; therefore from the Wicked, who were involv'd in these Pains. But, as the true reading is certainly, *the Pains of Death*, so the other Expression cou'd not have imply'd that the Soul of *Christ* deliver'd the Souls of any other from those Pains, but only that it was itself preserv'd from enduring them. Another Opinion has prevail'd, especially in our Church, as to the End of *Christ's* Descent into Hell. That it was to triumph over Satan and all the Powers below, within their own Dominions. The Scriptures produc'd to confirm it, are the two places of St. Paul; to the *Colossians*, *Having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them in Himself** ; and to the *Ephesians*, *When he ascended up on high, he led Captivity captive, and gave Gifts unto Men : Now that he ascended, what is it but that he also descended first into the lower parts of the Earth ?* †. In the former Text the Triumphing can never be prov'd to belong to the Resurrection. Our Translation, (as many others,) attributes it expressly to the Cross, rendering the last Words, *triumphing over them in it* ; and tho' it has been sometimes read, *triumphing over them in Himself* ; Colos. ii. 15, Eph. iv. 8, 9. yet

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yet even this proves not the Triumph to have been perform'd in any other place, since He was Himself upon the Cross. The antient Fathers of the *Greek Church* read, as we do, *in it*, and interpret the Triumph of his Death. Those of the *Latin Church* who read otherwise, do yet acknowledge the Cross not only as the Place where the Victory over *Satan* was obtain'd, but also as the Trophy of that Victory, and the Triumphant Chariot. As for the Text to the *Ephesians*, it has been observ'd more than once, that the *descending into the lower parts* doth not necessarily import the Descent into Hell; and if it did, it would only prove that the same *Christ*, who first descended into Hell, afterwards led Captivity at his Ascent : *Ascending (or, having ascended) up on high, he led Captivity captive.* Besides, the Ascent mentioned here by St. Paul, is not this from the Dead, but that which followed forty Days after the Resurrection ; it is an *ascending up on high, far above all Heavens*. So that these two Scriptures do really advance the contrary to the Opinion founded upon them. For why should our Lord descend to Hell, either to triumph over those whom he had triumphed over upon the Cross ; or to lead that Captivity captive, which was to be led Captive by Him at his Ascension into Heaven ? The Authorities of the Fathers are here of no Service ; because they all proceed upon one or the other of the Effects ascrib'd to our *Lord's* Descent, either of translating the Good, or of converting the Wicked, both which are not only rejected by us, but by the Patrons of this last Opinion.

Wherefore, the Substance of the Article, as hath been already shewn, consists in this, That the Soul of *Christ*, really separated from his Body by Death, did truly pass into the Places below, where the Souls of Men departed were. And we may conceive the End for which he did so to have been, That He might undergo the Condition of a dead Man as well as of a Living. He appear'd here in the Similitude of sinful Flesh, and went into the other World in the Similitude of a Sinner. His Body was laid in a Grave, as ordinarily the Bodies of dead Men are ; his Soul was conveyed into such Receptacles, as the Souls of other Persons us'd to be ; and all this to satisfy the Law of Death. Which End, tho' the Fathers, by the addition of various others, have somewhat obscur'd, yet may still

still be discern'd in their Writings. Again, by the Descent of *Christ* into Hell, all those which believe in Him are secured from descending thither: He went into those Regions of Darkness, that our Souls might never come into those Torments which are there: He passed to those Habitations, where Satan hath taken up Possession, and exerciseth his Dominion; that having no Power over Him, we might be assured, he should never exercise any over our Souls departed, as belonging to Him. Which Truth also the Writings of the Fathers, though among many other strange Conceptions, do still preserve.

These Words may occasion a threefold Enquiry, 1. As to the Meaning and Intention of those who first inserted them. 2. As to the most proper Signification of the Words in themselves. 3. As to the Meaning which they are most capable of, in consistency with Truth.

1. It seems needless to dispute what the Persons who first inserted the Words here did intend. 'Tis possible they might believe this Proposition, and commend it to the Belief of others, without apprehending any distinct Sense of it; as we do those places of Scripture, which we presume not to expound: Or, they might have an Eye to some Notion then current, tho' not true, or, at best, uncertain; as, That our Saviour's Soul did by a true and proper kind of Motion, descend into the Regions infernal, or beneath the Earth, where they conceived the Souls of Men to be detain'd. But whatever they intended, or whosoever they were, (for neither does this appear to us) their bare Authority could not oblige us to be intirely of their Minds.

2. The Hebrew Word *Sheol*, upon the true Notion of which the Sense of the Word *Hades*, or Hell, is in this place conceived to depend, (as the Sense of the whole Proposition does upon that,) seems originally, most properly, and most frequently, to design the whole Region pretended downward from the Surface of the Earth, according to the antient and vulgar Opinion, indefinite and incomprehensible, dark and desolate. Hence it is stiled *the Pit*, *the lowest Pit*, *the Abyss*, *the Depths of the Earth*, *the Darkness*, *the Depths of Hell*; and is opposed to Heaven not only in Situation, but also in Dimension and Distance:

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• Job xi. 8.

† Amos ix. 2.

• Psal. lxxix. 48.

• Isa. xxviii. 18.

† Psal. vi. 6.

• Eccles. ix. 10.

† Eccles. xii. 7.

• Eccles. iii. 21.

§ Luke xvii. 23.

Thus *Job* *, speaking of the Unsearchableness of the Divine Perfection; *It is as high as Heaven, what canst thou do? deeper than Hell, what canst thou know?* And the Prophet *Amos* †, though they dig into Hell, thence shall mine hand take them; tho' they climb into Heaven, thence will I bring them down. This being the universal Grave and Receptacle of Human Bodies, which do naturally fall into it; to die is frequently termed *κατεβαίνειν εἰς ἀδην*, and *κατερχόμενος εἰς ἀδην*, to descend, or to be brought down to Hell, from the hand, or Power of which, the *Psalmt* assures us, *no Man shall deliver his Soul* *, i. e. his Life, or Himself: and Hell is figuratively put for Death, or for the Law, Condition, and State of Death; *Sheol cannot praise thee, Death cannot celebrate thee, they that go down into the Pit cannot hope for thy Truth* *; where *εἰς ἀδην*, and *στάθμοντος* (as the Greek renders Sheol and Death) are the same, and equally opposed to the Living: *In Death there is no Remembrance of thee, in Sheol who shall give thee thanks* †! And again, *There is no work, nor devise, nor knowledge, nor wisdom in Sheol, whither thou goest* *. It is hence also probable, that by Sheol was not meant the Habitation of Souls, which such Expressions would seem to have deprived of Life and Sense. Nor indeed can it be made appear, that the antient Hebrews had any Name appropriated to the Place of Souls, or conceived any more concerning them than that, as the Preacher speaks †, *they returned to GOD that gave them*, yet rather by ascending, than descending; by which contrary Motions the same Preacher * distinguishes the Soul of Man from the dying Soul of Beasts. It must be own'd, that some time before our Saviour, the Jews applied the Word *Hades*, in the same manner as the Greeks, either to signify the Place of Souls in common, or more strictly the Place of Souls condemned to Punishment: *Josephus* often useth it in the former Sense; and the latter we find in the Parable of the *Rich Man*, who being *εἰς τὴν ἀδην*, in Hell and Torment, did thence *lift up his Eyes, and behold afar off Lazarus in Abraham's Bosom* †. But this cannot determine the antient Meaning of the Word Sheol; nor was it unlikely, that if the Jews, when acquainted with the rest of the World, borrowed certain Notions and Expressions from abroad, our Lord and his

his Apostles should use the same Expressions, transferring and accommodating them to the Truth.

If we interpret the Descent into Hell, of our *Lord's* being laid in the Bosom of that Universal Grave, (the *Soul* signifying the Person) or, according to the Phrase thence deduced, of his passing into a state of Death, the *Soul* being taken for the living Soul, or that Faculty by which we live,) we are sure therein not to err, nor to prejudice St. Peter's Argument* for our *Lord's* Resurrection : Which Argument St. Paul likewise urging †, omits the former Part, *Thou shalt not leave my Soul in Hell*, contents himself with the latter, *Thou wilst not yield thy body one to see Corruption*; as if both Parts signified the same thing. Yet this will not be a needless Repetition in the Creed, since the continuing some time in a state of Death, adds somewhat above the being dead or buried. At least, an higher Inconvenience might arise from a contrary Interpretation, which might seem to reflect not only on the antient Compilers of this and other Breviaries of Faith, but even in some sort, on St. Paul himself, who thus recites the Sum of all that he had learned or taught concerning our *Lord's* great and final Performances : *I delivered unto you first, what I also received, that Christ died for our Sins, and that He was buried, and that He rose again the third day**: Whence no other Descent into Hell seems to have been understood by him distinct from the Burial. Indeed, if we interpret *Hell*, for the Mansion of Souls departed, waving the antient Sense of *Sheol*, and expounding *Hades* as it must be owned sometimes to signify in the New Testament, we must either take it for the Place of Torment, and then it must be here groundless and uncertain, or rather utterly false; or for the common Receptacle of the Blessed and Miserable ; and then we cannot well conceive, how Death and *Hades*, the two inseparable Companions, should be cast into the *Lake of Fire* †; or how *Paradise*, whither our Saviour's Soul did certainly go, should have its Seat in the darksome Bowels of the Earth. However, since it is a most certain Truth, that our Saviour's Soul did immediately go into the place appointed to receive Happy Souls after their recession from the Body, and resignation into GOD's hand; if we take *Hell* in a general and common

* Acts iii. 32,
† Acts xiii. 34.

* 1 Cor. xv. 4.

† Rev. xx. 14.

tion Sense, for the Place, or the State of the Souls departed, and *descending* for passing into it, or going away together with the Descent of the Body, we shall be sure not substantially to mistake. And thus the Words will contribute to the further establishment of those great Articles adjoining our Lord's Death and Resurrection; it implying the perfect Accomplishment of Death, for the Soul to have deserted the Body, and to have been

• Wld. xvii. 14.

translated into that *adversus ador**, that Region whence

— *revocare gradum, superasq; evadere ad aras,*

is a Labour indeed, and a Work not to be effected but by the Power of Him whose Prerogative it is, *to kill, and to make alive, to bring down to Hell, and to bring up; to lead unto the Gates of Hell, and to bring back again* †

Dr. Barrow, Serm. XXVIII. Vol. II.

¶ 1 Sam. ii. 6.
Deut. xxxii. 39.
Tob. xiii. 2.
Wld. xvi. 13.

For that Article of the Creed, in which there is mention made of *Christ's Descent into Hell*, there are various Expositions of it; but the most rational and agreeable is; that it means his *Abode in the Grave, and under the State of Death*; whereby as his *Burial* signified his entrance into the Grave, so his *descending into Hell* signified his continuance there, and Subjection to that Estate. And thus the three Parts of his Humiliation, in the last and grand Scene of it, do most appositely answer to the three Parts of his Exaltation. For, *First*, his Death answers to his rising again. *Secondly*, his Burial answers to his ascending into Heaven. And, *Thirdly*, his descending into Hell answers to his sitting at the Right-hand of GOD, in a State of never-dying Glory, Honour, and Immortality. Dr. South, Serm. on Acts ii. 24.

He

*He descended into Hell, the third Day
he rose again from the Dead.*

I Freely and fully assent unto this, as a Truth of infinite Certainty, and absolute Necessity, that the Eternal Son of GOD, who was crucified, and died for our Sins, did not long continue in a State of Death ; but by his infinite Power did revive and raise himself (*a*) ; by reuniting the same Soul which was separated to the same Body which was buried (*b*) ; and so rose the same Man. And this he did the Third Day from his Death (*c*) ; So that dying on *Friday* the sixth Day of the Week, the Day of the Preparation of the Sabbath, and resting in the Grave the Sabbath-Day, on the Morning of the first Day of the Week He returned unto Life again (*d*), and thereby consecrated the weekly Revolution of that first Day to a Religious Observation, until his Coming again (*e*).

(*a*) That the promised *Messias* was to rise from the Dead, is chiefly evident from the History and Prediction of *David*, as the Argument is set in all its Light by the two great Apostles. First, by St. Peter ; *David speaketh concerning Him, I foresaw the Lord always before my Face; for he is on my right hand, that I should not be moved. Therefore did my Heart rejoice, and my Tongue was glad; moreover also my Flesh shall rest in hope. Because thou* wilt

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wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see Corruption. Thou hast made known to me the ways of Life, thou shalt make me full of Joy with thy Countenance. Men and Brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his Sepulchre is with us unto this day. Therefore he being a Prophet, and knowing that GOD had sworn with an Oath to him, That of the Fruit of his Loins according to the Flesh, He would raise up Christ to sit on his Throne: He seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell, neither did his Flesh see Corruption *.

[¶] Acts ii. 25, &c. *¶* And again, by St. Paul; We declare unto you glad Tidings, how that the Promise which was made unto the Fathers, GOD hath fulfilled the same to us their Children; in that He hath raised up Jesus again: As it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that He raised him up from the dead now no more to return to Corruption, He saith on this wise, I will give you the the sure Mercies of David. Wherefore He saith also in another Psalm, Thou shalt not suffer thine Holy One to see Corruption. For David, after He had served his own Generation, by the Will of GOD, fell on sleep, and was laid unto his Fathers, and saw Corruption: But He whom GOD raised again saw no Corruption †.

[¶] Acts xiii. 32, &c. Both agree, that as David, after so much Opposition and Persecution, was exalted by a firm Settlement in his Kingdom, so the Messias after Sufferings and Death, was to be exalted, in rising from the Dead. St. Paul adds, that this Resurrection of the Messias is a Declaration of his being the Son of GOD: And that the other Promise of the sure Mercies of David *, implied the Excellency of the Resurrection, and the Perpetuity of the Life acquir'd by it. Besides the Parallel of David, the Type of Isaac is highly remarkable in this particular. Abraham offered him up, accounting that GOD was able to raise him up even from the dead, from whence also he received him in a figure †.

[¶] Heb. xi. 19. In Abraham's Intention Isaac died; in his Expectation, he was to rise from the Dead; in his Acceptation, being spared, he was received from the Dead: And all this to presignify, That the only Son of GOD was truly to be sacrificed and die, and after Death truly to be raised to Life again. To the Example of Isaac the Fathers are wont to add that of Joseph; who being ordain'd to save his

his Brethren from Death, who would have slain him, may represent the Son of GOD, who was slain by us, yet dying sav'd us: His being in the Dungeon might typifie Christ's Death and Burial; his being taken thence, Christ's Resurrection, his Promotion to be next Pharaoh, Christ's Session at the Right-hand of GOD.

That Jesus, the true *Messias*, did thus truly rise from the Dead according to the Scriptures, is confirm'd to us by Testimonies Human, Angelical, and Divine. Those pious Women who came to anoint Him, found Him alive, *beld Him by the Feet, and worshipped Him* *; and, as * Mat. xxviii. 9. the first Preachers of his Resurrection, ran, with fear and great joy, to bring his Disciples word †. The Blessed † Mat. xxviii. 8. Apostles followed them: To whom also He shewed Himself alive after his Passion, by many infallible Proofs; and who with great Power gave witness of the Resurrection of the Lord Jesus *; and thereby discharg'd the principal Part * Acts i. 3. iv. 33. of their Office, which was (as they themselves speak in the Election of Matthias) to be *Witnesses of his Resurrection* †. But if neither their Evidence, nor that of the † Acts i. 22. Five hundred Brethren at once *, should be thought sufficient, we appeal to the Testimony of his Enemies. Those Soldiers who watch'd at the Sepulchre, those who felt the Earth trembling under them, those who did shake and became as dead Men †, while He whom they kept became alive, even some of these came into the City, and shewed the Chief Priests all the things that were done*. But * Mat. xxviii. 11. to confirm this important Mystery, we have Witnesses sent from Heaven: The Angels who descended, and came and rolled back the Stone from the Door, and sat upon it *; * Mat. xxviii. 2. and those, who sitting the one at the Head, the other at the Feet where the Body of Jesus had lain, said unto the Women, Why seek ye the Living among the Dead? He is not here, but He is risen †. And, if we receive the Witness of Men, or of Angels, the Witness of GOD is greater, who did sufficiently attest this Resurrection; not only by the Divine Power, which alone could effect it, but by the Mission of the Holy Spirit, as the consequence of it, to support and strengthen the Apostles in their Testimony; according to our Saviour's Words; *The Spirit of truth which proceedeth from the Father, He shall testify of me; and ye shall bear witness, because ye have been with me from the beginning* *. John xv. 26, 27.

I

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It is here asserted that our Lord did revive and raise Himself; and this is what He declared to the Jews, *Destroy this Temple, and in three days I will raise it up: But He spake of the Temple of his Body;* and when He was risen from the Dead, his Disciples remembered that He had said this unto them; and they believed the Scripture, and the Word that Jesus had said †. If we add to this the other Testimonies of our Lord Himself, *As the Father raiseth up the Dead and quickeneth them, even so the Son quickeneth whom He will* *; and, *I lay down my Life, that I may take it again: No Man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again* ‡; we shall be little moved by the Socinian shift, that Christ being raised to Life by the Power of GOD the Father, did only so raise his Body out of the Grave, as we shall ours at the last Day, or as the Sick of the Palsy raised himself from his Bed. The Act of Divine Omnipotency in our Lord's Resurrection, the Apostle hath set forth in so rais'd and lofty Expressions, as are scarce to be parallel'd in any other Writing: *That we may know what is the exceeding greatness of his Power toward us who believe, according to the working of the might of his power, which He wrought in Christ, when He raised Him up from the Dead* *. And this Act He ascribes to GOD the Father, whom immediately before He styles, *The GOD of our Lord Jesus Christ, the Father of Glory* †. Yet cannot it be ascrib'd to the Father alone; because whosoever is of the same Essence, is also of the same Power. As therefore we are assur'd that our Lord was *put to Death in the Flesh, but quickened by the Spirit* *; so may we declare with St. Ignatius, that *He truly suffered, Epis. ad Smyr.* as also *He truly raised Himself* ‡.

* Ephes. i. 19.

† Ephes. i. 17.

‡ 1 Pet. iii. 11.

¶ Epis. ad Smyr.

(b) The proper Notion of a Resurrection consists in this, That it is a substantial Change, (and therefore neither an accidental Alteration, nor a new Creation,) by which that which was before, and was corrupted, is reproduced the same thing again. When a Rational Soul is separated from its Body, which is the Corruption of a Man, that Soul so separated doth exist, and consequently is capable of Conjunction and Reunion with the Body; and if the two be again united by an Essential and Vital Union, from which Life doth necessarily flow, then

then doth the same Man live who liv'd before. As we have shewn that there was a true and proper Separation of Soul and Body at our Lord's Death, so did He infallibly assure his Disciples, that the same Soul and Body were reunited at his Resurrection. By the General Invitation, *Handle me and see;* and by the famous Conviction of St. Thomas, *Reach hither thy Finger, and behold my hands, and reach hither thy hand, and thrust it into my side* *; by eating in the presence of his Disciples, by discoursing to them out of the Scriptures concerning those things which He spake unto them while He was yet with them †; by commanding the miraculous Draught of Fishes, by breathing on his Apostles the earnest of the Holy Spirit, and, finally, by ascending into Heaven in their Sight, He fully testified that, *No Man ascended into Heaven, but He which came down from Heaven, the Son of Man which is in Heaven* *.

* Luke xxiv. 39.
John xx. 27.

† Luke xxiv. 44.

* John ii. 19.

(c) The distance of Time between the Death and the Resurrection, was expressly typify'd in Jonas: *As he was three Days and three Nights in the Whale's Belly, so was the Son of Man to be three Days and three Nights in the Heart of the Earth* †; as he was cast alive on the dry Land, so was the Messias, to be taken out of the Jaws of Death, and restored to the Land of the Living. Yet we cannot conclude from this Resemblance, that Christ's Body was for the space of three whole Days and as many Nights in the Grave. For the Expression in the Sign here given, as also those others, *after three Days I will rise again* *, and, *destroy this Temple, and in (or within) three Days I will build it up* †; being far less frequent, must be so interpreted as that they may be reducible to the more general and constant Phrase, of his *rising the third Day*. And, according to this Phrase, both with the Hebrews and Greeks, the Day on which He died is one, and the Day on which He rose is another, so that there could intervene but one Day and two Nights between his Death and his Resurrection. Thus, amongst the Jews, in the Case of Circumcision, the Child eight Days old was to be circumcised, tho' six Days only pass'd between the Birth and the Circumcision. In respect of our Lord we read, that *eight Days were accomplished for the circumcising of the Child* *; yet was He born on the first

* Matt. xxvii. 63.
Mark viii. 31.
† Mark xiv. 58.
John ii. 19.

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first of these, *December 25*, and circumcised on the last, *January 1*. In like manner the Priests, by the appointment of *David*, were to minister before the Lord eight Days, tho' each Course had but seven entire Days, the Sabbath on which it began, and the Sabbath on which it terminated, being reckoned into the account. To give one Instance more, the Day of *Pentecost* was the fiftieth Day from the Day of the Wave-Offering, yet both these Festivals were included in the number of fifty Days; as those of *Easter* and *Whitsunday* now stand. As to the Greeks, in their Names of intermitting Fevers, the *Tertian*, *Quartan*, &c. which we still apply in the same manner, the Days of perfect Intermission are always fewer by two than the number which gives the Denomination. And as our Saviour did rise from the Dead *the third Day* properly, so He may be said to have been *three Days and three Nights in the heart of the Earth*, by an usual Figure. For the Hebrews, not being used to Composition, express it by *the Evening and the Morning*, the Greek (*Νυχτιμενος*, or) Natural Day; so that *three Days and three Nights* are, in the Computation of Time, no more than three Days; and three Days are, as we before observ'd, then said to be accomplish'd, or fulfill'd, when the third Day is come, tho' not yet wholly pass'd over.

(d) As the Distance of Time, so the very express Day of our Lord's Resurrection is suppos'd to have been typify'd in the Law. And this by the Waved Sheaf, in the Feast of the First-Fruits; the lifting up of which before the Lord by the Priest, consecrated all the Harvest †. And this was perform'd the Morrow after the *Sabbath*, or Paschal Solemnity, so called whether it fell on the proper Sabbath or not. In like manner the *Messias* was this Day to be lifted up and raised from the Dead, or rather to wave, and lift up, and present Himself to GOD, that He being accepted for us All, and we being All dedicated by *Christ the First-Fruits*, our Dust might be sanctified, our Corruption hallowed, our Mortality consecrated to Eternity. Now what Day of the Week that *third Day* was on which *Christ* did actually arise, will appear as well from the undeniable Character of the Day on which He died, as from the Expressions which the Evangelists use in describing the time of the Resurrection,

on. The Day of our *Lord's* Passion is often styled the *Preparation*, which being used both before the Sabbath, and before other Festivals, at this time had both relations: for as St. *Mark* and St. *Luke* term it the *Preparation* before the *Sabbath* *, so St. *John* affirms it to have been the *Preparation of the Passover* †, who also joins both Characters together, saying, *The Jews therefore, because it was the Preparation, that the Bodies should not remain upon the Cross on the Sabbath-day, for that Sabbath-day was an high-day, &c. c.* *. i. e. not only an ordinary or weekly Sabbath, but also a great Festival, even a *Paschal Sabbath*. Wherefore the *Jewish Sabbath* being determin'd to the Seventh Day, our *Lord's* Passion must fall on the sixth, and his Resurrection on the first of the next Week. And thus is it describ'd by the Evangelists: *When the Sabbath was past* †, saith St. *Mark*, *very early in the Morning, the first Day of the Week*: *In the end of the Sabbath, as it began to dawn towards the first Day of the Week* *; saith St. *Matthew*: *Upon the first Day of the Week, early in the Morning* †; saith St. *Luke*: *The first Day of the Week, early, while it was yet dark* *; saith St. *John*. * John xix. 31. * Mark xv. 42. Luke xxiii. 54. † John xix. 14. † Mark xvi. 12. * Mat. xxviii. 1. † Luke xxiv. 1. * John xx. 1.

(e) The Obligation of the Day which was then the Sabbath, as it were died, and was buried with our *Lord*, and revived again on the Day of his Resurrection, to which its Sanctity was transferr'd. One Day of Seven was set apart by G O D, in memory of the Creation; which Cause is assign'd in the Body of the Commandment, and extends to all Mankind. But the particular Day which by the *Jews* was to be reckon'd the Seventh, was dated from their Deliverance out of *Egypt*: And this Cause which regarded the *Jewish Nation* only, is add'd by *Moses* in the Repetition of the said Commandment: *Remember that thou wast a Servant in the Land of Egypt, and that the Lord thy G O D brought thee out thence, through a mighty hand, and by a stretched-out Arm, therefore the Lord thy G O D commandeth thee to keep the Sabbath-day* †. Since therefore upon the Resurrection of our Saviour, a greater Deliverance, and far more plenteous Redemption was wrought than that of *Egypt*, the individual determination of the Day did pass, upon a stronger Reason, to the next Day, always to be repeated by a Seventh Return, in honour of the Creation. So I that,

† Deut. v. 15.

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that, as in the former Redemption, a Change was made in the yearly Account, by the Command of GOD; *This Month shall be unto you the beginning of Months, it shall be the first Month of the Year to you**; so in the latter, far more eminent and illustrious, a Change was made in the weekly Account; the first Day was made the seventh, or the seventh after that first was sanctified: The first Day, because on that *Christ* rose from the Dead; and the seventh from that first, because he who rose upon that Day was the same G O D who created the World, and rested on the seventh Day. The first Observation of this *Christian Sabbath* was perform'd providentially: *For the same Day on which our Lord rose, at Evening, being the first Day of the Week, the Disciples were assembled for fear of the Jews* †. The second Observation was performed voluntarily; *For after eight Days again the Disciples were met together, and Thomas with them* *. Again, *When the Day of Pentecost was fully come, which was also the first Day of the Week, they were all with one accord in one place* †. The same Practice we find continued in the following Years. *Upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached unto them* *. And the same Apostle enjoins the Churches of Galatia and Corinth; *Upon the first Day of the Week, let every one of you lay by him in store, as G O D hath prospered him* †. At length St. John distinguisheth it by the honourable Name of *the Lord's Day* *, continued and transmitted to all Ages, as the *Sign between G O D and Us, and the perpetual Badge and Cognizance of the Church.*

To believe, profess, and meditate upon this most necessary Article, and agreeably to St. Paul's Admonition, *to remember that Jesus Christ, of the Seed of David, was raised from the Dead, according to the Gospel* †, we are under infinite Obligations; some of which may be here mention'd. Without this Belief, our whole *Faith is vain, we are yet in our Sins*: But, *if we confess with our Mouth the Lord Jesus, and believe in our Heart, that G O D hath raised Him from the Dead, we shall be saved* *. As He was delivered for our Offences, so He was raised again for our Justification †. *Who, then, shall lay anything to the charge of G O D's Elect? It is G O D that justifieth; who is He that condemneth? It is Christ that died, yea rather that is risen*

* Exod. xii. 2.

† John xx. 19.

* John xx. 26.

† Acts ii. 1.

* Acts xx. 7.

† 1 Cor. xvi. 2.

* Rev. i. 10.

† 2 Tim. ii. 8.

* Rom. x. 9.

† Rom. iv. 25.

risen again *. And therefore, *Blessed be the GOD and Father of our Lord Jesus Christ, who according to his abundant Mercy hath begotten us again to a lively hope by the Resurrection of Jesus Christ from the Dead, unto an Inheritance uncorruptible and undefiled* †. We are the Members of that Body of which Christ is the Head; and if the Head be risen, the Members cannot be far behind. He is the First-born from the Dead *, and we are the Sons of the Resurrection †. His Resurrection is at once the efficient and the exemplary Cause of ours: The efficient Cause, in as much as by it He has obtain'd Power and Right to raise the Dead: *In Christ shall all be made alive* *: * 1 Cor. xv. 22. *The Breaker is come up before them; they have broken up, and passed thro' the Gate; their King shall pass before them, and the Lord at the head of them* †. And the exemplary Cause; for, as we have born the Image of the earthly, we shall also bear the Image of the heavenly *: If we be planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection †: He shall change our vile Bodies, that they may be like unto his glorious Body *. But as it is efficient and exemplary to our Bodies, so ought it to be to our Souls. When we were dead in Sins, GOD quickened us together with Christ †: And, as Christ was raised up from the Dead by the Glory of the Father, so we should walk in newness of Life *. To continue among the Graves of Sin, when Christ is risen, is to incur that Reprehension of the Angel, *Why seek ye the Living among the Dead? Awake thou that sleepest, and arise from the Dead, and Christ shall give thee Light* †. There must be a spiritual Resurrection of the Soul, before any bodily Resurrection can be comfortable. *Blessed and holy is he that hath part in this first Resurrection; on such the second Death hath no Power* *. * Rom. viii. 33. 34. * Colos. i. 18. † Luke xx. 36. * 1 Pet. i. 3. * Mic. ii. 13. * 1 Cor. xv. 49. † Rom. vi. 5. * Philip. iii. 21. * Rom. vi. 4. * Rev. xx. 6. † Ephes. ii. 5. † Ephel. v. 14.

ARTICLE VI.

He ascended into Heaven, and sitteth on the Right Hand of G O D the Father Almighty.

He ascended into Heaven,

I Am fully persuaded, that the Only-begotten and Eternal Son of G O D, after He rose from the Dead, did, with the same Soul and Body with which He rose, by a true and local Translation, convey Himself from the Earth on which He lived, thro' all the Regions of the Air, thro' all the Cœlestial Orbs, until He came into the Heaven of Heavens, the most Glorious Presence of the Majesty of G O D.

That the promised *Messias* was to ascend into Heaven, we find typically represented, and prophetically declar'd. In the former manner, by the High-Priest's Entrance once every Year, on the Day of the Propitiation, into the *Holy of Holies*: For so, *Christ being come an High-Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, was to enter into the Holy Place, having obtained Eternal Redemption for us* *. The Jews, as we learn from *Josephus* and others, did believe the *Tabernacle* to signifie this World, and the *Holy of Holies* the highest Heaven: And *Christ is not entered into the holy places made with hands, which are the Figures of the true, but into Heaven it self* *. The same Truth is propheticall

* Heb. ix. 11, 12.

* Heb. ix. 24.

phetically declared in the famous Words of *David*, *Thou hast ascended up on high, thou hast led Captivity captive, thou hast received Gifts for Men* †: Which as the Apostle † Psal. lxviii. 18. expressly refers to our Lord, (*Wherefore he saith, when he ascended up on high, &c. **) so the Jews must confess that the * Ephes. iv. 8, &c. Phrase *on high*, which in the Language of *David* signifieth the highest Heaven, can be attributed only to the *Messias*.

One Ascension there was of our Lord, grounded upon the *Hypostatical Union*, by virtue of which the *Son of Man*, after his Conception, was in Heaven, and, in conformity with common Speech, might be said to have ascended thither; as He Himself discourses to *Nicodemus*: *No Man hath ascended up to Heaven, but He that came down from Heaven, the Son of Man which is in Heaven* †. † John iii. 13. Again, a Metaphorical Ascent has been ascrib'd to *Christ*, in respect of his more heavenly State and Condition, obtain'd after his Resurrection, the Alteration made in his Body, and the Glorious Qualities it was invested with. But after both these, it was true what He said to *Mary*, that *He had not yet ascended to his Father* *. His last and * John xx. 17. proper Ascension is, therefore, describ'd as a true local Translation from Earth to Heaven. For, when He had spoken to the Disciples, and blessed them †, even while He † Luke xxiv. 50, blessed them, He parted from them; and while they beheld, He was taken up, and a Cloud received Him out of their Sight; they looking steadfastly towards Heaven, as He went up *. It was sufficient that *Christ shewed Himself alive* * Acts i. 9, 10. to the Apostles, after his Passion; because this was indeed a Demonstration of his Resurrection. But being not to see Him in Heaven, it was necessary they should be Eye-witnesses of the Act, since they could not with the same Eyes behold the Effect. But because the Eyes of the Apostles could not follow Him so far as Heaven, the Inhabitants of that blessed Place appear'd to testify his Reception: For, *beshold two Men stood by them in white Apparel, which also said, Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven* †. And as the Ascent was † Acts i. 10, 11. a true Translation, so the Heaven was the highest Heaven, the Heaven of Heavens. *We have a great High-Priest, who, being made higher than the Heavens, hath passed through the Heavens* *; is entered into that within the * Heb. vii. 26. Veil vi. 14.

*A Brief Exposition of the*** Heb. vi. 19.*** Heb. ix. 26.*** John vi. 62.*** John xvi. 7.**+ John xiv. 3.*** Heb. vi. 19, 20.**† Phil. iii. 19, 20.*

*Veil †, far above all Heavens, to appear in the Presence of GOD *.* Whatsoever Heaven is higher than all the rest which are called Heavens; whatsoever Sanctuary is holier than all which are called Holies; whatsoever Place is of greatest Dignity in all those Courts above; into that Place did He, in his Humanity, ascend, where in the Splendour of his Deity He was before He took upon Him our Flesh. And this He propounded to his Disciples, as worthy of their greatest Admiration; *What and if ye shall see the Son of Man ascend up, where He was before **? So extravagant were the Conceits of those ancient Heretics, who taught that, in our Lord's Ascension, his Body either vanished into Air, or was left in the Orb of the Sun.

The Ascension of *Christ* is a necessary Article of the Creed, in respect of those great Effects which did absolutely depend upon it, and were immediately to follow it. The Blessed Apostles had never preached the Gospel, had they not been endued with Power from above; this Power they had not receiv'd but by the Coming of the Holy Ghost; and in order to his Coming it was needful that our Saviour should *first depart, and send Him unto them **. It is likewise necessary to confirm and increase our Faith, to strengthen our Hope, and exalt our Affections. *Christ's* Ascent is the Cause, and his Absence the Crown of our Faith: because He ascended, we the more believe; and because we believe in Him who has ascended, our Faith, as the Evidence of things not seen, is the more accepted. Again, in that our Lord is gone to prepare a Place for us, *that where He is, we may be also †; we have hence our Hope, as an Anchor of the Soul, sure and steadfast, which entreth into that within the Veil, whither the Fore-runner is for us entered **. He went before us, as the First-fruits; and we hope to follow Him, as coming late to the same Perfection. Lastly, *Christ* is ascended into Heaven to teach us, that we are all Strangers and Pilgrims on Earth, and that therefore our Conversation, or our Citizenship, must be in Heaven, whence we look for our Saviour, the Lord Jesus †. Our Affections and Meditations ought to be conformable to our Lord's Condition; that when the Eyes of the Apostles were forced to leave Him, thither our Thoughts may follow Him.

He

*He ascended into Heaven, and sitteth on
the Right Hand of GOD the Father
Almighty.*

I Assent unto this, as a most infallible and necessary Truth, that *Jesus Christ*, ascending into the highest Heavens, after all the Troubles and Sufferings endured here for our Redemption, did rest in everlasting Happiness : He which upon Earth had not a Place to lay his Head, did take up a perpetual Habitation there, and sit down upon the Throne of GOD (a), as a Judge, and as a King, according to his Office of Mediator, unto the end of the World (b), according to that which He merited by his Mediatorship, to all Eternity (c) : Which Hand of GOD the Father Almighty signifieth an Omnipotent Power (d), able to do all things without any Limitation, so they involve not a Contradiction, either in themselves (e), or in relation to his Perfections (f).

(a) That the promised *Messias* should sit at the Right Hand of GOD, was both prefigured and foretold. Prefigured in the Exaltation of *Joseph*: *Thou shalt be over my House*, (said Pharaoh,) *and according to thy Word shall all my People be ruled; only in the Throne will I be greater than*

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* Gen. xii. 40, 43. *than thou, &c. And they cried before him, Bow the knee *, &c.* Thus our Lord, by sitting on the Right Hand of GOD, obtain'd Power to rule and govern all things in Heaven and Earth, (especially as the *Ruler of his House*, that is, the Church), with express Command, that all things in Heaven, and Earth, and under the Earth, should bow down before Him: But all this in the Name of the Father, to whom the Throne is still reserv'd, in whom the Original Authority still remains. Foretold, not only in the Sense, but in the Phrase, by the Prophet David: *The Lord said unto my Lord, sit thou at my right hand until I make thine Enemies thy Footstool* *. The Jews in our Saviour's time, and the most accurate and skilful of them, the Pharisees, did certainly understand this of the *Messias*; for else they might have easily evaded his Argument from it. Some remarkable Rabbins since our Lord's Death have acknowledg'd the same Interpretation. And tho' others soon endeavour'd to pervert it, yet it is certain, as well that David was the Author of the Psalm, since it bears the same Title by which we know any to be his; as that the Person to whom GOD speaks in it cannot be Hezekiah, Abraham, Zorobabel, or the whole People of Israel, (according to their various Conjectures,) who were neither the *Lords of David*, nor the *Priests of GOD*.

† Mark xvi. 19.

* Eph. i. 20.

† Heb. i. 13.

* Luke xxii. 65.

That our Lord was honoured with this Session we have the same assurance as of his Ascension, of which it is represented as the Consequence and End; whether, as the Evangelist expresseth it, *He was received up into Heaven, and sat on the right hand of GOD* †; or, as the Apostle, *GOD raised Christ from the Dead, and set Him at his own right hand in the heavenly places* *. Of this Honour, to which the most glorious Angels never aspir'd, (*for, to which of the Angels said He at any time, sit thou on my right hand? &c. †*) our Lord express'd his Confidence and certain Expectation, before that Council which voted Him guilty of Death: *Hereafter (saith He,) shall the Son of Man sit on the right hand of the Power of GOD* *. And this is the first meaning of the Phrase of *GOD's Right Hand*, the Power of GOD. It may, Secondly, denote the Majesty of GOD; as being the most honourable Place amongst Men. And in this respect it is

said of our Lord, that, *When He had by Himself purged our Sins, He sat down on the right hand of the Majesty on high : And again, We have an High-Priest who is set on the right hand of the Throne of the Majesty in the Heavens.* Thirdly, the Gifts of Men being given and received by the Hand, and every good and perfect Gift coming down from the Father of Lights, the Phrase may still import the Place of Coelestial Joy and Felicity ; according to that of the Psalmist, *In thy presence is fulness of Joy, and at thy right hand Pleasures for evermore.* And thus applied to our Lord, it denotes the Joy unspeakable, and everlasting Bliss, which He entred into after his Sufferings. As to the other Phrase of *sitting*, in the same figurative manner, it signifies, First, Habitation, Continuance, and Possession, by the Custom of most Languages. And thus it declares, that our Lord who once dwelt amongst us on Earth, has seated Himself, or taken up his Mansion and Residence in the highest Heavens. Again, the Notion of *sitting* implies Rest, and Quietness, and Peace. So our Lord hath rested from all Pain and Sorrow, is seated free from all Disturbance and Opposition. A Third, and more eminent acceptation of this Phrase, is, for Dominion, Sovereignty, and Majesty. Thus our Lord is set down at the right hand of the Throne of G O D : And St. Paul well interpreted those Words of David, *Sit thou on my right hand until I make thine Enemies thy Footstool* ; saying, *He must reign, till He hath put all Enemies under his Feet* †. Lastly, it doth still more properly and peculiarly import the Right of Judicature, or of sitting in Judgment. Agreeably to which, Christ, by his sitting at the Right Hand of G O D, is declared to be the Great Judge of the Quick and the Dead. So that the Substance of the Doctrine is this, That our Lord's sitting on the Right Hand of G O D was his solemn Entrance at his Regal Office, as to the proper Execution of it. He is set down at the right hand of G O D, from henceforth expecting till his Enemies be made his Footstool *. * Heb. x. 13, G O D hath raised Him from the Dead, and set Him at his own right hand in Heavenly Places, far above all Principalities and Powers, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come ; and hath put all things under his Feet,

[†] Cor. xv. 25.

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*Feet, and gave Him to be the Head over all things to the
† Phil. ii. 8, 9, 10. Church †.*

• Gal. iii. 20.

• 1 Cor. xv. 24,
28.

† Rev. xi. 15.

(b) When all the Enemies of Christ shall be subdued, when those which refused Him to rule over them shall be slain, and all the Chosen of GOD actually brought into his Kingdom, then the whole Office of a Mediator ceaseth, All being made One, *For a Mediator is not a Mediator of one **. Then cometh the End, when He shall have delivered up the Kingdom to GOD, even the Father, when He shall have put down all Rule, and all Authority and Power: For when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that hath put all things under Him, that GOD may be All in All*. Then, as there shall no longer continue any Act of the Prophetical Part, to instruct us, nor of the Priestly Part, to intercede for us; so shall there be no farther Act of the Regal Power, to preserve and defend us. The Beatific Vision shall supersede our Information and Instruction; present Fruition will prevent Oblation and Intercession; and perfect Security will need no actual Defence and Protection.

(c) *The Kingdoms of this World are become the Kingdoms of the Lord, and of his Christ, and He shall reign for ever and ever †; not only to the modified Eternity of his Mediatorship, so long as there shall be need of Regal Power to subdue his Enemies, but also to the complete and proper Eternity of the Duration of his Humanity, for the future, Co-eternal with his Divinity.* On which account the antient Fathers added those Words to the Nicene Creed, *whose Kingdom shall have no end*; against the Heresy of Marcellus, who yet made use of the same Words in an equivocal Sense, conceiving the Son, or the Word, at the end of the World, to be resolved into the Father, and so to reign eternally in the Father's Person, not in his own.

(d) This Notion of Omnipotency, as it signifies Power in Operation, remains now to be explain'd; the other, as it imports Authority and Dominion, having been dispatch'd under the first Article. Three Foundations there are of this Attribute, Omnipotence in Operation:

First,

First, in regard that all Power whatsoever in any Creature, all Influence and Activity in Second Causes, is derived from the First Agent: And well may he be styled *Almighty*, who is the Fountain of all Might. *Secondly*, in regard that no Resistance can be made to his Power, no Rescue from his Hands, no Opposition to his Will. *The Lord of Hosts hath purposed, and who shall disannul it? His Hand is stretched out, and who shall turn it back?** ^{Iai. xiv. 27.}

He doth according to his Will, in the Army of Heaven, and among the Inhabitants of the Earth; and none can stay his Hand, or say unto Him, what dost thou?† All Actions ^{I Dan. iv. 35.} are perform'd, or hinder'd, according to the Degrees of Power in the Agent and the Resistant. Since therefore there is not the least Degree of Resistance in any thing with respect to GOD, the Action of his Power must be totally vigorous, and have an equal Facility with reference to all things. *In thine hand, O GOD, is there not Power and Might, so that none is able to withstand thee?** ^{2 Chron. xx. 6.}

Thirdly, and most properly, in regard that his active Power extendeth it self to all things. When GOD had several ways declared his Power to Job, *Job answered the Lord, and said, I know that thou canst do every thing.*† *With GOD nothing shall be impossible**, was the Testimony of ^{Luke i. 24.} an Angel; confirm'd by that of our Lord Himself, *with Men it is impossible, but not with GOD; for with GOD all things are possible*†. Now that must needs be an infinite Activity, which answers to all kinds of Possibility: Infinite, both extensively as it takes in all things for its Object; and intensively as it can produce in any Object all degrees of Perfection which it can possibly admit.

The Father is here called *Almighty*, not by way of exclusion; (for as *the Father is Almighty, so is the Son Almighty, and the Holy Ghost Almighty;*) but to shew, that Christ having ascended into Heaven, and being set down at the Right Hand of GOD, is invested with such a Power as acknowledgeth no Bounds or Limits; but *all Power is given unto Him, in the ultimate Extent of its Infinity.* And thus He is *set down at the right hand of the Power of GOD**. ^{• Luke xxii. 69.}

(e) Either immediately and directly, when in plain Terms the thing destroys its self; as to be, and not to be,

be, to have been, and not to have been: Or, covertly and consequentially; when there is no repugnancy in the Terms, yet the Consequence leads to what is utterly repugnant; as for one and the same Body, at the same time to be in two different places; to effect which, it must be but one, and yet more than one. Neither of these are a derogation to G OD's Omnipotence: For He certainly may have all Power, who hath not that which belongs to no Power.

(f) Since every Action flows from the Essence of the Agent, whatsoever is totally repugnant to that Essence must involve a Contradiction as to the Agent. Thus *it is impossible for G OD to lie* *; to whom we say nothing is impossible: And *He* that can do all things *cannot deny Himself* †.

* Heb. vi. 18.

† 2 Tim. ii. 13.

Whatsoever G OD cannot do, whatsoever is impossible to Him, doth not any way disprove Him to be Almighty, but only shews that his Knowledge, Veracity, Holiness, and other Perfections, are as essential to Him as his Power. By being able to do all things consistent with his Perfections, He demonstrates infinite Strength: And by not being able to do any thing repugnant to the same Perfections. He demonstrates Himself subject to no Impotence or Infirmity.

The Profession of our Faith in *Christ* as sitting on the Right Hand of G OD is necessary, *First*, to remind us of our Duty. Enemies we all have been, under his Feet we shall all be; either adopted, or subdu'd. Subject we must be whether we will or no; yet, if willingly, then is our Service perfect Freedom; if unwillingly, then is our Stubbornness everlasting Misery. *Secondly*, to assure us of his auspicious Protection. By this Exaltation, *G OD hath given Him to be the Head over all things to the Church*. The very Name of *Head* hath the Signification not only of Dominion, but of Union; and therefore while we look on Him at the Right Hand of G OD, we see our selves in Heaven. This is the special Promise which He has made us since his exalted State: *To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne* *. How shall we rejoice; rather, how should we fear and tremble, at so great an Honour?

* Rev. iii. 21.

Honour? Thirdly, in respect of its immediate Consequence of it, his Gracious Intercession. Whereas every Priest according to the Law stood daily ministering, and offering oftentimes the same Sacrifices which could never take away Sins; our blessed Lord, after He had offered one Sacrifice for Sins for ever, sat down on the right hand of G O D †. He which was accepted in his Oblation, and therefore sat down on G O D's Right Hand, to improve this Acceptation, continues his Intercession; and having obtain'd all Power by Virtue of his Humiliation, represents them both in the sweetest Mixture, by an humble Omnipotency, or omnipotent Humility. What then remains to all true Believers, but that triumphant Exclamation of the Apostle, *Who shall lay any thing to the Charge of G O D's Elect? It is G O D that justifieth; who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of G O D, who also maketh Intercession for us* *.

* Rom. viii. 33.
† Heb. x. 11, 12.

34.

It is likewise, in many respects, necessary to profess our Belief of G O D's Omnipotence, according to the Sense of this Article. As first, to beget in us a true Fear, and a regular Obedience. Our G O D is a great G O D, mighty, and terrible: Therefore terrible because mighty. It was a powerful Persuasive to Obedience, that Command of G O D to Abraham, *I am the Almighty G O D, walk before me, and be thou perfect* *. And it is * Gen. xvii. 1. a proper Incentive to the Observation of the Divine Law, that *there is one Lawgiver, who is able to save and to destroy* †. Secondly, to support our Faith, the Objects of Faith are beyond all Natural and Finite Power; and did they not require an infinite Activity, our Assent unto them would not deserve the Name of Faith. If G O D were not Almighty, we should believe nothing: But since He is so, why should we not gladly believe any thing which He has propounded to us? This Influence it has on our Speculative Faith; nor less on our Operative Faith, or our reliance on G O D's Promises. This was the particular Confidence of Abraham the Father of the Faithful; who *staggered not at the Promise of G O D through Unbelief; but was strong in Faith, giving Glory to G O D, and being fully persuaded that what He had promised He was able also to perform* *. Every good Christian * Rom. iv. 20, 21. may say with the Apostle, *I know whom I have believed; and*

A Brief Exposition of the[†] 2 Tim. i. 12.

and I am persuaded that He is able to keep that which I have committed unto Him, against that day †. We have full assurance, that if we are of our Saviour's Flock, and hear his Voice, the Powers of Darkness, and the Gates of Hell, can never prevail against us : It was his own Declaration; My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand. Lastly, to give Life and Spirit to our Devotions. In the Form of Prayer which our Lord Himself has taught us, we conclude our Petitions with this Acknowledgment; for thine is the Kingdom, the Power, and the Glory : This is the Confidence which we have in GOD, that if we ask any thing according to his Will, he beareth us. And if we know that he bear us, whatsoever we ask, we know that we have the Petitions that we desired of him †; of Him*

[†] 1 Joh. v. 14, 15.^{*} Eph. iii. 20.*that is able to do exceeding abundantly above all that we ask or think *.*

ART I.

A C T I C L E VII.

**from thence He shall come to judge
the Quick and the Dead.**

I Am fully persuaded of this, as of an infallible and necessary Truth, that the Eternal Son of G O D, in that Human Nature in which He died and rose again, and ascended into Heaven, shall certainly come (*a*) from the same Heaven into which He ascended (*b*), and at his Coming shall gather together all those which shall be then alive, and all which ever lived, and shall be before that Day dead: When causing them All to stand before his Judgment-Seat, He shall judge them All (*c*) according to their Works done in the Flesh; and passing the Sentence of Condemnation upon all the Reprobates, shall deliver them to be tormented with the Devil and his Angels; and pronouncing the Sentence of Absolution upon all the Elect, shall translate them into his Glorious Kingdom, of which there shall be no End (*d*).

(*a*) It

(a) It was before observed, that the Jewish Fiction of a double *Messias*, is really of Advantage to our Faith, by giving Testimony to the double Condition of the *Messias*, which the Scriptures so clearly represent: As often as we read of his Griefs and Humility, so often are we admonished of his coming to suffer: As often as we hear of his Power and Glory, so often are we assur'd of his coming to judge. Particularly of this second Advent, *Enoch the seventh from Adam prophesied, saying, Behold, the Lord cometh with ten thousands of his Angels* *. And more particularly, *Daniel saw the Representation of his Judiciary Power and Glory: I saw in the Night Visions, and behold, one like the Son of Man came with the Clouds of Heaven, and came to the Antient of Days, and they brought him before him. And there was given him Dominion and Glory and a Kingdom, that all People, Nations, and Languages, should serve him: his Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall*

* Dan. vii. 13, 14.

not be destroyed †. The Jews acknowledge this to be a Description of the *Messias*, and of his Coming in Glory. But here, without having recourse to the former Absurdity, they have a new Evasion; affirming, That this glorious Advent describ'd by *Daniel* should only happen, if they continued to serve and please GOD; but if they went on in their Sins, the *Messias* should come in the lowly manner describ'd by *Zachary*. Whereas the two Descriptions being both Predictions, are both infallibly to be fulfill'd.

That our Lord shall thus come the second time, as the Angels declared at his Ascension, so He Himself has taught us to expect: *For the Son of Man shall come in the Glory of his Father, with his Angels* *. And this glorious Attendance of Angels the Jews understood by the Expression of *Coming with Clouds* in *Daniel's* Vision, which is also used in St. *John's* Prophecy; *Behold, He cometh with Clouds, and every Eye shall see Him, and they also which pierced Him* †. As, from the Beginning, He was known by the Style of *Him that was to come*, so is He still to be known by the same Appellation: *For yet a little while, and He that shall come will come* *.

¶ Rev. i. 7.

* Heb. x. 37.
ο λαγουσες ηρει.

(b) For,

(b) For, the Heavens must receive Him, till the time of the Restitution of all things †, and when that time is fulfilled, the Lord Himself shall descend from Heaven, with a shout, with the voice of the Archangel, and with the Trump of GOD †. Our Conversation ought to be in Heaven; because from thence we look for a Saviour, the Lord Jesus *. * Acts iii. 21. † Thess. iv. 16. • Phil. iii. 20.

Our High-Priest is gone up into the Holy of Holies, there to make an Atonement for us: As therefore, the People of Israel stood without the Tabernacle, expecting the return of Aaron, so must we look unto the Heavens, and expect Christ from thence; when the Lord Jesus shall be revealed from Heaven, with his mighty Angels *. * 2 Thess. i. 7.

(c) Four Particulars deserve here to be illustrated :
 I. The assurance of a Judgment to come. II. The Designation of the Person who is to judge. III. The Object of the Judgment, or the Persons to be judg'd. IV. The manner of the Performance.

I. That there is a Judgment to come after this Life, is demonstrable as well from the Consideration of our selves who are to undergo it, as of GOD who is to execute it. Since we have not only an antecedent and directive, but also a subsequent and reflexive Conscience; a Principle which not only allows and approves our good Actions, but also creates a Complacency, and Confidence in us; not only disapproves, and condemns our Evil Actions, but also accuseth us, and breeds in us a fearful Expectation and Terror; and all this without the least regard to any thing which in the present Life we can suffer or enjoy; it follows, that this Conscience which in the former part of its Office is a Judge, in the latter is a Witness, reserv'd and bound over to a greater Judgment. And thus all Men are a Law unto themselves, having the Work of the Law written in their hearts, their Conscience also bearing witness, and their Thoughts the mean while accusing or excusing one another, in the day when GOD shall judge the secrets of Men *. The same may be evinced from the Consideration of GOD, either in his Nature, or in his Word. Whoever confesseth a GOD, must say likewise, verily there is a GOD who judgeth the Earth †. And since this Judge of all the Earth will infallibly

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* Gen. xviii. 25. libly do right * ; and yet this Right is not done in temporal Rewards and Punishments ; it remains, that He is hereafter to judge the World in Righteousness, and to give a perfect Demonstration of his exact and accomplish'd Justice. And what we infer from his Nature, He has expressly declar'd and proclaim'd in his Word. *It is appointed unto Men once to die, but after this the Judgment* † ; the one appointment as certain as the other. Upon the first remarkable Action after the Fall, a sufficient Intimation is given to angry Cain; *if thou dost well, shalt thou not be accepted? and if thou dost not well, Sin lieth at the door* * ; which the most antient Jewish Interpreters positively refer to his Acceptance, or Condemnation, at the Day of the great Judgment. The Prophecy of Enoch, before alledg'd for the Coming of our Lord, declares likewise the End of his Coming ; *to execute Judgment upon all, &c.* His Words might immediately respect the Waters which were to overflow the World ; but their ultimate Intention look'd thro' that Fire which shall consume the World preserv'd from Water. The Testimonies which follow in the Law and the Prophets, the Predictions of Christ and his Apostles, are so many and so known, that both their Number and their Plainness will excuse the Prosecution. The Throne has been already seen, the Judge has appeared sitting on it, the Books have been open'd, the Dead, small and great, have been beheld standing before Him.

II. As to the Person who shall judge, we must distinguish between the Original and Supreme Judiciary Power, and the Judiciary Power delegated, and derived, and given by Commission : Christ, as GOD, has the first, together with the Father and the Holy Ghost ; as Man He has the second, from the Father expressly, from the Holy Ghost concomitantly. *GOD hath appointed a day in which He will judge the World, in Righteousness, by that Man whom He hath ordained* †. *The Father judgeth no Man, but hath committed all Judgment to the Son ; and hath given Him Authority to execute this Judgment, because He is the Son of Man* * ; that is, because of the Three Persons which are GOD, He only is Man, and therefore for his Affinity with our Nature, for his Sense of our Infirmities, for his Appearance to our Eyes, most fit to represent

† Acts xvii. 31. *Man whom He hath ordained* †. *The Father judgeth no Man, but hath committed all Judgment to the Son ; and hath given Him Authority to execute this Judgment, because He is the Son of Man* * ; that is, because of the Three Persons which are GOD, He only is Man, and therefore for his Affinity with our Nature, for his Sense of our Infirmities, for his Appearance to our Eyes, most fit to represent

* John v. 22,27. *He is the Son of Man* * ; that is, because of the Three Persons which are GOD, He only is Man, and therefore for his Affinity with our Nature, for his Sense of our Infirmities, for his Appearance to our Eyes, most fit to represent

present the greatest Mildness and Equity, amidst the Severity of that most just and impartial Judgment. If the Children of *Israel* could not bear the Presence of GOD as a Law-giver, but desired to receive the Law by the hand of *Moses*; how should we appear before the Presence of GOD, judging us for the Breach of his Law, but that we believe our better Mediator shall come to be our Judge? And, as the Fitness of this Judge appears in respect of us, so does it likewise in respect of Himself: That He should be rewarded with the Honour of judging the World, who humbled himself to come into the World, and to be judged here; that he should be invested with full Power of Absolution and Condemnation, who was by us condemned to die, and died that he might absolve us; That all the Sons of Men should bow before his Throne, who did not disdain for their sake to stand before the Tribunal, and receive that Sentence, *Let him be crucified*; at the same time declaring this infallible Consequence, and implying this irrefragable Reason, *Hereafter shall ye see the Son of Man sitting on the right hand of Power, and coming in the Clouds of Heaven*. In ^t Mat. xxvi. 64, this Office and Dignity of a Judge is our Lord represented by many figurative Descriptions and Allusions in the Gospel. As an Husbandman separating the Wheat, sometime from the Chaff, sometime from the Tares; as a Fisherman gathering up the good Fish, casting the bad away; as a Bridegroom, receiving the Wife, excluding the foolish Virgins; as a Master, distinguishing the Servants of his Family, rewarding the Faithful, punishing the Unprofitable; as a Shepherd dividing the Sheep from the Goats: All which bear a manifest resemblance to the great Separation, the last judicatory Distinction between Man and Man.

III. As to the Object of the Action, or the Persons who shall be judged, we are told expressly, that they are *the Quick and the Dead*. Christ was ordained of GOD to be the Judge of *Quick and Dead* *. He is ready to judge ^{* Acts x. 42.} *the Quick and the Dead* +: He shall judge the *Quick and Dead* ^{+ 1 Pet. iv. 5.} at his appearance *. And this Phrase, tho' by ^{* 2 Tim. iv. 1.} some applied to the Soul and Body, by others to the Just, and the Wicked, yet can only be expounded of those who shall have been dead before the Judgment, and those who shall be found alive at it. That these last shall also

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suffer a sudden and universal Death, and be immediately restor'd to Life again, has been sometimes thought, from the common Condition of Mortality, and the Appointment of all Men once to die. But the Descriptions of the last Day, by St. Paul, one to the *Thessalonians*, and another to the *Corinthians*, taken together, utterly exclude such a Conceit. *We which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the Voice of the Archangel, and the Trump of GOD, and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we be*

[†] *1 Thess. iv. 15.* ever with the Lord [†]. Again: *Behold I shew you a Mystery, &c.*

* *1 Cor. xv. 51.* In the former Passage, those which remain alive at the Coming of Christ are oppos'd to those which are asleep: In the latter, the Opposition appears to be, that those who remain shall not sleep; as it follows, *the Dead shall be raised incorruptible, and we (which shall not sleep,) shall be changed* [†].

[†] *1 Cor. xv. 52.* So that their Change shall be to them as a Resurrection.

IV. The manner of the Performance is not so certain to us, as the Reality of the Act. 'Tis sufficient that we find it represented under the Form of a Judiciary Process. In which, *First*, there is describ'd a Throne, a Tribunal, a Judgment-Seat: *In the Regeneration, the Son of Man shall sit on the Throne of his Glory* *: *I saw a great white Throne, and him that sat on it, from whose face the Earth and the Heaven fled away* [†]. *Secondly*, there is to be a personal Appearance of all Men before this Throne, or Seat of Judicature: *We must all appear before the Judgment-Seat of Christ* *: *I saw the Dead stand before the Throne of God* [†]: *All Nations shall be gathered before Him* *, &c. *Thirdly*, at this Universal Appearance, all Secrets shall be open'd, all Actions reveal'd: *GOD will bring every work into Judgment, and every secret thing* [†]: *He will bring to light the hidden things of darkness, and will make manifest the Counsels of the heart* *: Thus in the Vision of Daniel, when the Judgment was set, the Books were opened [†]: And in that of St. John, the Books were opened, and the Dead were judged out of those things which

* *Mat. xix. 18.*

[†] *Rev. xx. 11.*

* *2 Cor. v. 10.*

[†] *Rev. xx. 12.*

* *Mat. xxv. 32.*

[†] *Eccles. xii. 14.*

* *1 Cor. iv. 5.*

[†] *Dan. vii. 10.*

which were in the Books, according to their Works †. † Rev. xx. 12.
 Fourthly, after the manifestation of all their Actions, there follows a definitive Sentence, according to them; (the Sentence of Absolution, Come ye blessed, &c. the Sentence of Condemnation, Depart ye cursed, &c. And, lastly, the execution of this Sentence: These shall go away into Everlasting Punishment: but the Righteous into Life Eternal. In the first of these Particulars appears the Majesty of Christ; in the second, the Authority; in the third, the Knowledge and Wisdom; in the fourth, the Justice and Mercy; in the last, the Power.

(d) The Belief of a Future Judgment is in the highest manner necessary; to prevent the dangerous Doubts against the Providence of GOD, that old Rock of Offence, upon which so many Souls have suffered Shipwreck. The conspicuous Prosperity of the Wicked, and apparent Miseries of the Righteous, the frequent Persecutions of Virtue, and eminent Rewards of Vice, are not easily to be accounted for, except there be a Life to come after that Death which we daily see, and except in that Life Rewards and Punishments be otherways dispensed than they are here. Again, we should, with St. Paul, exercise our selves in the Belief of a Judgment to come, that we may keep a *Conscience void of Offence, toward GOD, and toward Man* *. All external Rules and * A&s xxiv. 16, Prescriptions are burthen som to us, and did we not expect to give an account, we should see little reason to satisfie any Desires but our own. Especially the Commands of GOD are so pressing and exact, that to secure our Obedience, it is not only necessary to believe that an Account shall be given, but that it shall be given according to the Rule of GOD's revealed Will; that *GOD shall judge the Secrets of Men, by Jesus Christ, according to the Gospel* †. And what must the Hardness be † Rom. ii. 16, of that *impenitent heart, which treasureth up unto it self wrath against the day of wrath, and revelation of the righteous Judgment of GOD**? Were there, indeed, no other * Rom. ii. 5, Judge besides our Soul, we should be regardless of our own Sentence, and unconcern'd at our own Condemnations. But if our Conscience is to be a Witness before the Tribunal of GOD, we shall above all things endeavour that it may witness a good Confession. Reason it self
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self will tell us this in general; but more particularly and expressly, *the Grace of G O D that bringeth Salvation, teacheth us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly, in this present World, looking for that blessed hope, and the glorious appear-*

[¶] *Tit. ii. 11, 12.* [†] *13.* *rance of the great G O D, and our Saviour Jesus Christ †.*
And this leads us to consider, That the Belief of a Judgment does not more incite us to Duty, than the Belief that *Christ* shall be our Judge augments our Hope, and ensures our Comfort. As we all have sinn'd, and every Sin deserves the Sentence of Death, so the best Actions bear no proportion to an Eternal Weight of Glory: And therefore if we look on the Judgment, in it self, there is not one of us can expect Life at that Tribunal, or endless Happiness at the last Day. But when we believe that *Christ* shall sit upon the Throne, that our Redeemer, our Brother, our *merciful and faithful High-Priest*, our powerful Advocate, and Intercessor, shall pass our Sentence, we may then expect to receive it, not according to the Rigour and Severity of the Law, but according to the Mildness and Mercies of the Gospel; and may reflect not only on the Precepts, but on the Promises of G O D. Well may we have *Boldness and access with Confidence by the faith of Him **, who will not by his Word at the last Day condemn us, because He has already, in the same Word, absolv'd us, saying, *Verily, verily, I say unto you, he that beareth my Word, and believeth on Him that sent me, has Eternal Life, and shall not come into Condemnation, but is pass'd from Death unto Life †.*

[¶] *Eph. iii. 12.*

[†] *John v. 24.*



A R T I

A R T I C L E VIII.

I believe in the Holy Ghost.

I Freely and resolvedly assent unto this, as unto a certain and infallible Truth, that beside all other whatsoever, to whom the Name of Spirit is, or may be given, there is one particular and peculiar Spirit (*a*), who is truly and properly, a Person, of a true, real, and personal Subsistence (*b*), not a created but an uncreated Person (*c*), and so the True and One Eternal G O D (*d*) ; that though He be that G O D ; yet He is not the Father, nor the Son (*e*), but the Spirit of the Father and the Son, the Third Person in the Blessed Trinity (*f*), proceeding from the Father and the Son (*g*) : I believe this Infinite and Eternal Spirit to be not only of perfect and indefectible Holiness in Himself, but also to be the immediate Cause of all Holiness in us (*h*), revealing the pure and undefiled Will of G O D (*i*), inspiring the Blessed Apostles, and enabling them to lay the Foundation, and by a perpetual Succession to continue the Edification, of the Church (*k*) ; illuminating the Understandings of particular Persons (*l*), rectifying their Wills and

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and Affections, renovating their Natures (*m*), uniting their Persons unto *Christ* (*n*), assuring them of the Adoption of Sons (*o*), leading them in their Actions (*p*), directing them in their Devotions (*q*), by all ways and means purifying and sanctifying their Souls and Bodies, to a full and eternal Acceptation in the sight of **G O D** (*r*).

* Acts xxiii. 8.

† As by Epiphanius. Hæres. l. 14.

* St. Chysoff.
on the place.

† Acts xix. 2.

* John vii. 39.

(a) The *Sadducees*, who said there is no Resurrection, neither Angels nor Spirits *, have been hence suppos'd by some † to have denied the Existence of the Holy Ghost. But in those Words there were certainly but two Particulars, the Resurrection one, Angels and Spirits the other *; for it is expressly added, that the *Pharisees confessed both*. Nor could the Notion which the *Jews* had of the Spirit of **G O D** any way incline the *Sadducees* to reject it, tho' disbelieving all created spiritual Natures. As for those Disciples at *Ephesus*, who had not so much as heard whether there be an Holy Ghost †; they had only not heard of the solemn giving of the Holy Ghost, mention'd by the Apostles. As we read elsewhere, that the *Holy Ghost was not yet* *; was not yet plentifully poured out on Believers. The Existence, therefore, of the Holy Ghost, was never doubted of, either by the *Jews*, to whom He spake in the Prophets, nor by *Christians*, who are baptiz'd into his Name.

(b) If there were no other Argument but this, That we are assur'd by the Scriptures of the Holy Ghost's Existence, and cannot be assur'd by Reason, or Faith, that there is any Quality really and essentially distinguish'd from all Substance, it might be sufficient to deter us from the Boldness of asserting the Holy Ghost, in whose Name we are baptiz'd, to be nothing more than a Quality. But the same Scriptures have describ'd the Nature of the Spirit from whom they came, and have declar'd
his

his Personal Subsistence. Now, because the Holy Ghost, or Spirit of GOD, is not always taken in the same Propriety of Signification, it is necessary this Proof should consist of two Parts.

I. That, the Scriptures represent the Holy Ghost as a Person, by such Attributes and Expressions, as cannot be understood to be spoken of Him, otherwise than as of a Person.

II. That, those Attributes, or Expressions used of the Holy Ghost in the Scriptures, and pretended to be repugnant to the Nature of a Person, either are not so repugnant, or, if they be, they belong to the Spirit, as signifying not the Person, but the Gifts or Effects of the Spirit.

I. The Scriptures represent, &c.

As in the Old Testament the Holy Ghost, or Good Spirit of GOD, is oppos'd to those Evil Spirits or Angels, which must be acknowledg'd to have have an Intellectual Subsistence; for *the Spirit of the Lord departed from Saul, and an evil Spirit from the Lord troubled him**; so the New Testament applies the like Personal Marks and Signs to the Holy Ghost, as to the Father and to the Son. Thus we are exhorted not to grieve the Spirit of GOD †: ^{*}*Sam. xvi. 14.* ^{† Ephes. iv. 30.} We are assured that *the same Spirit maketh intercession for us, with Groanings which cannot be uttered**: That He ^{* Rom. viii. 26.} *searcheth all things, even the deep things of GOD* †: That ^{† Cor. ii. 10.} *He worketh all the Spiritual Gifts, dividing to every Man severally as He will**. Again, *the Spirit said unto Peter, behold three Men seek thee; arise therefore, and get thee down, and go with them, doubting nothing, for I have sent them* †. And, *the Holy Ghost said unto the Prophets and Teachers at Antioch, separate me Barnabas and Saul, for the Work whereunto I have called them**. We cannot ^{* Acts xiii. 2.} better understand the Nature of the Holy Ghost, than by the Descriptions given by Christ which sent Him; and these are so many Descriptions of a Person: *The Comforter (or, the Advocate,) which is the Holy Ghost, whom the Father shall send in my Name, He shall teach you all things* †: *He shall testify of me**: *When He is come, He shall* ^{† John xiv. 29.} ^{* John xv. 26.}

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[†] John xvi. 8. *I shall reprove the World : He shall glorify me ; for He shall receive of mine, and I shall shew it unto you **.

^{*} John xvi. 14.

The Adversaries to this Truth acknowledge these Personal Expressions, but urge, that the like are frequently used in Scripture of things that are no Persons; as particularly in St. Paul's famous Description of *Charity*: Now, say they, as all those Personal Actions are attributed to Charity, because the charitable Person does them in and through this Virtue; so are Personal Actions ascrib'd to the Holy Ghost, because GOD the Father of our Lord *Jesus Christ*, doth perform those Actions by that Virtue, Power, and Efficacy in Himself, which is the Holy Ghost. But this Answer will be apparently insufficient, if we can prove, that there are several Personal Attributes given in the Sacred Scriptures expressly to the Holy Ghost, which cannot be ascrib'd to GOD the Father; or, which GOD the Father by that Power which is in Him cannot be said to do. Now to make intercession for the *Saints*, according to the Will of GOD *; to be sent from †, and by the Father *; to speak not of Himself, but what he bears †; &c. are all Personal Actions, are all attributed to the Holy Spirit, and all after such a manner, as that 'tis impossible to apply them to GOD the Father. Therefore the *Socinian* Reply is utterly unsatisfactory, and, by consequence our Argument good and valid. But the Subtlety of *Socinus* has prepared another *Protopopeia*, where He saw the former could not serve: "The Spirit, that is, the Power of GOD, saith he, may be considered either as a Propriety in GOD, or as the things on which it worketh are affected by it: In the first Notion any Personal Action attributed to the Spirit, belongs to GOD who is the Agent; in the second to Man who is the Subject. Yet this Evasion too is easily disabled. The Holy Ghost came unto the Apostles, as sent by the Father: If, then, as we before observ'd, the Father could no way be said to have sent Himself, so neither could the Apostles be any way said to have been sent to themselves. In like manner our Saviour saith, *I shall receive of mine, and I shall shew it unto you **; the former part evinceth that He is not the Father, (who cannot be said to receive of the Son,) the latter, that He is not the Person

^{*} John xvi. 14.

Person in whom He worketh, or to whom He shews what He receiv'd.

II. Those Attributes, or Expressions, &c.

Our Adversaries alledge, that the Spirit is given, pour'd out, distributed, diminish'd, and even extinguish'd; which Expressions are, they say, inconsistent with Personality. But as our Saviour is said to be given, *Unto us a Son is given*, *, and *GOD so loved the World, that He gave his Only-begotten Son* †; so the rest of those Passages † *John iii. 16. Iai. ix. 6.* do only prove that the Gifts and Operations of the Holy Spirit have, sometimes in the Scriptures, the Name of the Spirit who is their Cause. And this we may easily grant, having demonstrated, that to the Spirit, as such a Cause, Attributes are apply'd which can agree to nothing but a Person. So that from both our Particulars we may conclude fully against the *Jews* and *Socinians*, that the Holy Ghost is not a Quality, or Divine Energy.

(c) Those who denied the last Truth, supply us with an Argument for this. For since they acknowledge the Spirit of GOD to be in GOD, and since nothing which is in GOD can be a Creature, He whom we have before prov'd to be a Person, must be now own'd for an uncreated Person. From that Text, *Who knoweth the things of a Man save the Spirit of Man which is in him? even so the things of GOD knoweth none but the Spirit of GOD* *, the *Socinians* dispute against the Personality of the Holy Ghost, by confessing his Divinity: He is, say they, in the Divine Nature, or Essence; which Nature or Essence they suppose incapable of more than one Person. But we need not take this Advantage, having so many direct Proofs in the Case: As,

I. From the Sin against the Holy Ghost, which our Saviour has pronounced irremissible: *All manner of Sin and Blasphemy shall be forgiven unto Men; but the Blasphemy against the Holy Ghost shall not be forgiven unto Men. And whosoever speaketh a Word against the Son of Man, it shall be forgiven him* †, &c. Were the Holy Spirit no Person, the Sins or Blasphemies committed against him could

* *Mat. xi. 21, 32.*

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could not be distinct from others committed against Him whose Spirit He is: Were He a created Person, they could receive no such degree of Guilt and Aggravation beyond those others. The *Socinians*, in reply, say what is true, That the Sin against the Holy Ghost is not therefore unpardonable because He is G O D: But if they wou'd say what is to the purpose, they ought to prove, that it could be unpardonable if He were not G O D.

II. From the Expressions in Scripture concerning the World's Creation; which are so far from asserting the Holy Spirit to have been made in the Beginning, as rather to intimate that in the Beginning He made the World; as *Job* speaks of G O D, *by his Spirit He has garnished the Heavens* *.

* Job xxvi. 13.

III. From the Supreme Authority ascrib'd to Him, in sending first the Prophets; as *Isaiah* testifies, *Now the Lord G O D and his Spirit hath sent me* *: And afterwards the Apostles; as in the Case of *Saul* and *Barnabas* †. To which is allied his Distribution of Gifts, and his Performance of all things in the Church and Kingdom of *Christ*.

* Isa. xlvi. 16.
† Acts xiii. 2.
* Luke i. 35.

IV. From our Lord's Conception, thus foretold to the Blessed Virgin; *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of G O D* *. But had a Creature been the Cause of his Conception, this Reason would not then have held: Nay, He had then taken upon Him the Nature of Angels; for the Hereticks against whom this Truth is establish'd, as the *Arians*, *Semi-Arians*, and *Macedonians*, affirm'd the Holy Ghost to be a ministering Spirit.

(d) Our Felicity in laying this Assertion is, That it is not only prov'd by the two former, but by the Enemies of both: The *Socinian* affirming the Holy Spirit to be in G O D, and to be the Eternal and Omnipotent Power of G O D; the *Macedonian* acknowledging Him to be a spiritual subsistent Person; which put together evince Him to be an Eternal Omnipotent Person, and consequently G O D.

G O D. But here again we have many positive Arguments from Scripture:

I. It is written by *Moses*, That when he went in before the Lord, to speak with Him, he took the Veil off until he came out †. And as that Lord, with whom Moses spake, was the one *Jeborab*, the Lord of Heaven and Earth, so we are assur'd by St. Paul, that the Spirit was that Lord: Even unto this day when Moses is read, the Veil is upon their heart. Nevertheless, when it shall turn to the Lord, the Veil shall be taken away. Now the Lord is that Spirit *. If the Socinians reply, That by the Lord, the Apostle means Christ, except he cite some place out of the Old Testament; he doth here expressly use the very Words of the Old Testament †, and therefore cannot be understood of Christ. Not that this their Rule is by any means certain and infallible, since the Title of Lord, without any Citation, may be apply'd, in the Apostles Writings, sometimes to the first or third Person in the Blessed Trinity †, tho' most frequently and peculiarly to the second. Again, if by the Spirit, they say, is meant the Mystery, or hidden Sense, of the Law, so often oppos'd to the Letter; this Signification is never used with the Emphasis of an Article, except in such an Opposition *, of which there is not here the least Sign: As 'tis likewise excluded by the Words immediately following, Where the Spirit of the Lord is, there is Liberty: The mysterious Meaning of the Law being never called the Spirit of the Lord.

II. In the unhappy Case of *Ananias and Sapphira*, they are charged directly with lying against G O D, because they lied to the Holy Ghost. For when Peter said, Ananias, Why hath Satan filled thine heart, to lie to the Holy Ghost *? he repeats the same Question concerning the same Offence, Why hast thou conceived this thing in thy heart? thou hast not lied unto Men, but unto G O D †. The

† Ἡβραῖοι δὲ ἦν προστέλλετο
μάνυς ἔντειν καρπόν, λαλεῖν
ἀντὸν, περιπέμπειν τὸ παύλυμα.
Mof. Ἡβραῖοι δὲ ἦν ἐπιστρέψαν-
τες καρπόν, περιπέμπειται τὸ παύ-
λυμα. St. Paul.

† 1 Cor. iii. 5. iv. 19. vii. 10, 12.
xvi. 7. 1 Thessl. iv. 6. v. 27. 2 Thessl.
iii. 1. v. 16. 2 Tim. i. 16, 18. ii. 7.
In all these places the Socinians cannot
affire us but that the Title of Lord is
ascrib'd to G O D the Father; as St.
Basil says it is to the Holy Ghost, 1
Thessl. iii. 12, 13. 2 Thessl. iii. 5.

* As 2 Cor. iii. 6. Τὸ γὰρ γένερον
μετατρέπειν, τὸ δὲ πνεῦμα
ζωποιεῖν.

* Acts v. 3.

+ Acts v. 4.

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The *Socinians* have attempted so many Answers to this plain Argument, that their very Multitude discovers the Weakness of them all. The three principal are as follow : First, they ground a Cavil on the different *Case* of the *Holy Ghost*, and of *GOD*, in the Original. But this can by no means alter the Sense. The Act is the same, and the Persons the same, tho' the Expressions are different. Again, from the Words in the Original, they pretend that the Crime here objected, was the counterfeiting, or *belying*, *the Holy Ghost*. Now besides that the common Translations are unjustly accus'd in this respect † ; so this is indeed, not to interpret St. Peter, but to belye *Ananias*; whose Sin is afterwards expressed to his Wife *Sapphira*, by *tempting the Spirit of GOD* * ; but to tempt the Spirit, and to counterfeit the Spirit, are certainly different things. Lastly, they say, that should

<sup>¶ We have the same Phrase, and the same rendering Deut. xxxiii. 26. 2 Kings iv. 10. Isaiah lvii. 11. Psal. lxii. 2; nor to say that some Copies read sis ro
τετυπον.</sup>

* Acts v. 9.

they allow the Phrases to be equivalent, yet the Messengers of *GOD* are elsewhere mention'd in the same manner, and with the same relation unto *GOD*, as the Spirit is here; which we absolutely deny. Two places they alledge : *He therefore that despiseth, despiseth not Man but GOD, who hath also given us his Holy Spirit* * : And, *He that beareth you, beareth me; he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me* †. In the first, unless the despising be referr'd to the *Holy Ghost*, the Words affect not our Argument; but if it be, they are a confirmation of it. The second has nothing in it which sounds like our Reason; because it has no Opposition. As sure as the Apostles were *Men*, to whom *Ananias* and *Sapphira* did not lie, so surely the *Holy Ghost* is *GOD*, to whom they lied: Otherwise the Charge would have run thus with full Propriety of Aggravation; *Ye have not lied unto Men, nor unto the Spirit of GOD, but unto GOD.*

* Cor. vi. 19. III. We are told, that our *Body is the Temple of the Holy Ghost which is in us* * : But were the Spirit any other Person, not Divine, or any thing else than a Person, though Divine, we could not by any means be assur'd that He did properly inhabit in us; or if He did, that his

bis Inhabitation could make a Temple of us. And therefore the parallel Text urged by the *Socinians*, *Know ye not that ye are the Temple of GOD, and that the Spirit of GOD dwelleth in you* †? highly confirms our Assertion. † 1 Cor. iii. 16. For we know no other way by which GOD peculiarly inhabits in us, but by the Inhabitation of the Spirit; nor any other way by which we can be the Temple of GOD, but by his Inhabitation in us: *Ye are the Temple of the living GOD, as GOD hath said, I will dwell in them, and walk in them, and I will be their GOD, and they shall be my People* *, When they tell us, That if * 2 Cor. vi. 16. the Holy Ghost dwells in us as a Person, we must shew that we are his by the highest Interest, and primarily dedicated to his Honour; they seem to have forgot that we are baptiz'd in his Name, and sanctified to his Service.

IV. The Attributes of GOD, such as Omnipotence, Omnipresence, and the like; and the Works of GOD, as the Acts of Creation and Conservation, the Miracles wrought upon, and by, our Saviour, the Acts of Grace and Power in the Hearts of true Believers, &c. are, in the Scriptures, frequently and expressly ascrib'd to the Holy Ghost; therefore He is truly and properly GOD. For as the former are the essential Properties of the Divine Nature, so by the latter GOD has particularly enjoin'd us to acknowledge, and to worship Him.

(e) *He who proceedeth from the Father, He who is sent by the Father, and by the Son from the Father, is not the Father.* Again, *He who receiveth of that which is the Son's, and by receiving it glorifies the Son; He whose coming depended upon the Son's Departure, and Mission after his Departure, is not the Son.* But thus the Scripture expressly distinguisheth the Holy Ghost from the Father, and thus from the Son. In some Texts it likewise distinguisheth Him from both together. As, when *the Spirit of GOD descended like a Dove, and lo, a Voice from Heaven, saying, This is my beloved Son* *. When the Apostle teacheth us, that *thro' the Son we have an access, by one Spirit, unto the Father* †; and that, *because we are Sons, GOD sent forth the Spirit of his Son into our Hearts, crying, Abba, Father* *: And * Gal. iv. 6. when

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when our Lord Himself declares to his Disciples, *The Comforter, whom the Father will send in my Name* †; *the Comforter, whom I will send unto you from the Father* *; when He is come, *Go ye and teach all Nations, baptizing them in the Name of the Father, and of the Holy Ghost* †. So that this Assertion stands good against the antient Heresy of *Præteras, Noetus, and Sabellius*, from the last of whom the Tribe took their Name.

(f) This is the necessary Consequence of the Truths already establish'd; That He is a Person, a Person not created, a Divine Person, or, truly and properly GOD, yet neither the Father, nor the Son.

As therefore He is one of the Three, so of the Three is He the third. For as there is a number in the Blessed Trinity, there is also an Order, and a Priority in that Order, tho' there can be no Priority of Time, the Order it self being from Eternity. This Order depends on the Communication of the Deity from the Father to the Son, from the Father and the Son to the Holy Ghost. And thus both the Number and the Order of the Persons are signified together by the Apostle: *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are One* *. The same Order is expressly mention'd, and the same Number sufficiently imply'd in the Form of Baptism: *In the Name of the Father, and of the Son, and of the Holy Ghost*.

(g) In respect of the Father, this also appears from what has been already asserted; in as much as the Father and the Spirit are the same in the Unity of their Divine Nature, yet distinct in their Personality; and therefore one of them must have the same Nature from the other; yet the Father has been prov'd to have it from none. And this indeed is, in Scripture, expressly testified by our Lord himself: *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of me* *. In respect of the Son, this is not expressly declar'd, yet virtually taught by the Scriptures. For the same which is said of the Holy Ghost with relation to the Father,

* John xv. 26.

ther, for this reason, because He proceeds from the Father, is also said of the Holy Ghost with relation to the Son, and must therefore presuppose the same reason in the Son. Thus, in the Language of the Apostle, *the Spirit of G O D, and the Spirit which is of* (or which, proceeds from) *G O D*, are equivalent Phrases: *The things of G O D knoweth none but the Spirit of G O D.* *And we have received not the Spirit of the World, but the Spirit which is of G O D* †. On the same account He is styled *the Spirit of the Father* *: But He is also styled *the Spirit of the Son* †; *the Spirit of Christ* *; *the Spirit of Jesus Christ* †. Again, because the Holy Ghost proceedeth from the Father, He is therefore sent by the Father; for the Right of Mission is founded in the Original Communication of Essence. But as our Lord calls Him, *the Comforter which is the Holy Ghost, whom the Father will send* *; so He also says, *when the Comforter is come whom I will send* †.

† Cor. ii. 11, 12.

* Mat. x. 20.

† Gal. iv. 6.

* Rom. viii. 9.

† Phil. i. 19.

* John xiv. 26.

† John xv. 26.

Hence, in the Primitive Times, the *Latin* Fathers taught expressly the Procession of the Spirit, from the Father, and the Son; collecting thus much, by good consequence, from the Passages recited. The *Greek* Fathers adher'd more closely to the Phrase and Language of Scripture, and theretore did not say that the Holy Ghost proceeded from the Son; yet acknowledg'd under another Scripture Expression, the same which the *Latin*s understood by Procession; that the Spirit is *of, or from,* the Son, as He is *of, and from,* the Father; and thus when they said, *He proceedeth from the Father*, they usually added, *He receiveth of the Son*, i e. He received his Essence from Him. *Theodore* gave the first occasion of a Difference, using the Expression of the *Greeks* against the Doctrine both of *Greeks* and *Latin*s, and denying the Holy Ghost to receive his Essence from the Son: But he was oppos'd by St. *Cyril*; and his Writings, where this was contain'd, were condemn'd. In the second General Council, held at *Constantinopl*, to the Article of the *Nicene* Creed, I believe in the Holy Ghost, it was thought necessary to add, against *Macedonius*, *the Lord and Giver of Life, who proceedeth from the Father:* And the next General Council at *Ephesus* positively forbade all farther Additions to the Creed, in general. Yet the Question being agitated in the Western Church, Whether

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the Holy Ghost proceeded, as from the Father, so also from the Son? and being usually carried in the Affirmative, the French and Spanish Church added these Words to the *Constantinopolitan* Creed in their Liturgies. Which matter being referred to Pope *Leo III.* He not only condemn'd the Innovation, in the Synod at *Aquisgranum*, but left the *Roman* Church should be thought to join in it, caused the Creed, in the very Words of the *Constantinopolitan* Form, to be engraven on Silver Plates, in *Latin* and *Greek*, and hung up, as the true Copy, and unchangeable Standard. But the succeeding Popes, more in love with their own Authority, than with Peace and Unity, neglected the Tables of *Leo*, and confirm'd the Addition, (*Filioque*.) Thus began the unhappy Division between the *Latin* and *Greek* Church; the one relying upon the Truth of the Doctrine, and the Authority of the Pope to insert it; the other, either denying, or suspecting the Truth of the Doctrine, and being zealous for the Authority of the antient Councils. This therefore is to be lamented, That the *Greeks* should not acknowledge the Truth, the Substance of which was acknowledg'd by their Ancestors; and that the *Latin*s should require the *Greeks* to make an Addition to the Creed, without an Authority equal to that which had prohibited all Additions, and to use an Expression which the *Greek* Re-thers had always declin'd.

(b) Altho' the Spirit of G O D be of infinite, essential, and original Holiness in Himself, as G O D; tho' other Spirits, which were created, be either actually now unholie, or of defective Sanctity at the first; so that He may be term'd *Holy*, as distinguish'd from them: Yet He is rather called *the Holy Spirit*, or *the Spirit of Holiness* *, because of the Three Persons in the Blessed Trinity, it is his particular Office to sanctify, or make us holie. For all the Persons in the Godhead are represented unto us, as concurring to our Salvation. G O D so broad the World, that He gave his Only-begotten Son †; and through that Son we have an access by one Spirit unto the Father *. As therefore what our Saviour did and suffer'd for us belong'd to that Office of a Redeemer which He took upon Him, so whatever the Holy Ghost worketh in order to the same Salvation, belongs to his Office

* Rom. i. 4.

† John iii. 16.

* Eph. ii. 18.

of a Sanctifier; in as much as without Holiness it is impossible to see GOD, and yet in us who are naturally impure, this Holiness can be only wrought by the Spirit of GOD.

(i) Since by Nature we are totally void of all saving Truth, and under an Impossibility of knowing the Will of GOD; since, as *no Man knoweth the things of a Man, but the Spirit of Man which is in him; so none knoweth the things of GOD, but the Spirit of GOD* *; this Spirit ^{* 1 Cor. ii. 11.} searcheth all things, yea the deep things of GOD †, and reveals them to the Sons of Men; so that hereby the Darkness of their Understanding is expell'd, and they are enlightened with the Knowledge of their GOD. Of this Knowledge so much has been communicated in all Ages, as was sufficient to instruct Men unto Eternal Life. For there have been holy Prophets ever since the World began *; and Prophecy came not at any time, by the Will of ^{* Luke i. 70.} Man, but holy Men of GOD spake as they were moved by the Holy Ghost †. When it pleas'd GOD, in these last ^{† 2 Pet. i. 21.} days, to speak unto us by his Son *, even that Son sent his ^{* Heb. i. 2.} Spirit into the Apostles, the Spirit of Truth, to guide them into all Truth, to teach them all things, and bring all things to their remembrance, whatsoever He had said unto † them. ^{† John xvi. 13.} Thus, all Scripture was given by inspiration of GOD *; ^{* 2 Tim. iii. 16.} that is, by the Motion and Operation of the Spirit of GOD.

(k) The same Spirit which illuminated the Apostles, and endued them with Power from above for the personal discharge of their Functions, fitted them likewise for the Ordination of others, and the committing of a standing Power to a successive Ministry, to the end of the World: Who as they are sanctified and set a-part to perform all things necessary for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ †; so are they hereby obliged to take heed unto ^{+ Eph. iv. 12.} themselves, and unto all the Flock over which the Holy Ghost has made them Overseers *. ^{* Act. xx. 28.}

(l) Faith is the Gift of GOD, not only in the Object, universally reveal'd to the whole Church of GOD, and then by the Church externally propounded to every par-

ticular Believer; but also in the *Act*, or the Assent of such Believers. *Christ* is not only given us, in whom we believe; but it is also given us *in the behalf of Christ*, *I believe on Him* †. Nor is the increase and perfection only of this *Act* of Faith, from the Spirit of GOD, but also its Original and Initiation; while by an internal Illumination in the Soul, we are inclined to the Obedient of Faith, in assenting to those Truths, externally professed in the Word, which *to a natural Man are foolishness*. This we affirm to be a part of the Holy Spirit's Office against the antient Opinion of the *Pelagians* renew'd by the *Socinians*.

(m) Our natural Corruption consisting in an averting of our Wills, and a depravation of our Affections, Inclination of them to the Will of GOD must be wrought in us by the Spirit of GOD. According to His Mercy He saveth us, by the washing of Regeneration, a renewing of the Holy Ghost *. Except a Man be born again of Water, and of the Holy Ghost, he cannot enter into the Kingdom of GOD †. We are all at first defiled by the Corruption of our Nature, and the Pollution of our Sin; but we are washed, but we are sanctified, but we are justified, in the Name of the Lord Jesus, and by the Spirit our GOD *.

† 1 Cor. xii. 12. (n) For by one Spirit we are all baptized into one Body. Hereby we know that GOD abideth in us, by the Spirit who

* 1 John iii. 24. He hath given us *.

† Rom. viii. 14.
15, 16, 17.

* 2 Cor. i. 22.

(o) As many as are led by the Spirit of GOD, they are the Sons of GOD. And because we are Sons, GOD has sent forth the Spirit of his Son into our hearts, crying, Abba Father. For we have not received the Spirit of Bondage again to fear, but the Spirit of Adoption. The Spirit it bears witness with our Spirit, that we are the Children of GOD: and if Children, then Heirs, Heirs of GOD, and joint-heirs with Christ †. And as from the Spirit we receive the Gift of our Regeneration, and the Assurance of our Adoption, so likewise the Pledge, or rather the Earnest of our future Inheritance. He which establisheth us in Christ, and hath anointed us in GOD, who also sealed us, and hath given the earnest of his Spirit in our hearts *.

at, we are sealed with that holy Spirit of Promise, which
is the earnest of our Inheritance, until the redemption of the
urchased Possession †. Which earnest is a Part of the Re- + Ephel. i. 14.
ward promised, and, upon condition of our performing
the Covenant, certainly to be receiv'd.

(p) If we live in the Spirit, quickened by his Renova-
on, we must also walk in the Spirit *, following his * Gal. v. 25.
uidance and Direction. And, if we walk in the Spirit,
we shall not fulfil the Lusts of the Flesh †. + Gal. v. 16.

(q) Agreeably to that Promise, I will pour upon the
house of David, and the Inhabitants of Jerusalem, the Spi-
rit of Grace and of Supplication *. Since, therefore, this * Zach. xii. 10.
the Confidence that we have in Him, that if we ask any
thing according to his Will, he beareth us †; and since, we † 1 John v. 14.
know not what we should pray for, as we ought, the Spirit it
if maketh intercession for us with Groanings which cannot be
uttered: And he that searcheth the hearts knoweth what is
the Mind of the Spirit; because he maketh intercession for
the Saints according to the Will of GOD *. From which * Rom. viii. 26,
intercession we may conceive the Name of Paraclete to
have been especially given to Him, in the same sense,
when apply'd to our Lord, who says, I will send another Paraclete †. So that we have no reason to translate + John xiv. 16.
the Word, Comforter, in St. John's Gospel, where He
tributes it to the Holy Spirit, and, Advocate, in his Epistle *, where he speaks of our Saviour; only that those * 1 John ii. 1.
two Words, being in the Greek the same, are sometimes
used indifferently by the antient Latin Fathers. (Besides
the Person who pleaded the Cause, there seem to have
been other Advocati, and especially other *δικαιοντες* among
the Grecians, Friends of the accused Party, called by him
to his assistance, and interceding with the Judges; in both
which respects they might be so term'd.)

(r) The Necessity of the Belief of this great Article
manifest:

I. From the Nature and Design of the Creed; which
being a Profession of that Faith into which we are bap-
tized, must at least comprehend the Form of Baptism;
it was originally an Enlargement and Explication of it.

II. For our acknowledgment of the Eminency of his Person, and our Desire of the Excellency of his Graces, and the abundance of his Gifts. *If any Man have not the Spirit of Christ, he is none of his* *. It ought to be our constant Petition, what the Apostle wisheth to the *Corinthians*, that *the Communion of the Holy Ghost may be with us all* †: Nor should we think any thing worth our Care and Desire, in comparison with *the Supply of the Spirit of Jesus Christ* *.

* Rom. viii. 9.

† 2 Cor. xiii. 14.

* 2 Thess. ii. 13.

* 1 Pet. i. 2.

† 2 Cor. vii. 1.

* 1 Cor. iii. 17.

† 1 Cor. vi. 19.

20.

III. For our Encouragement in complying with the gracious Office and Act of the Holy Spirit, our Sanctification. If *GOD hath from the beginning chosen us to Salvation, through the Sanctification of the Spirit* †; if we are elected according to the foreknowledge of GOD, through the Sanctification of the Spirit unto Obedience *; how should we endeavour to cleanse our selves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of GOD †? *The Temple of GOD is holy, which Temple we are, if the Spirit of GOD dwelleth in us* *. The Inhabitation of GOD is a Consecration, and that Place must be a Temple, where his Honour dwelleth. If then we know that our Body is the Temple of the Holy Ghost, within us, which we have of GOD, and that we are not our own, but are bought with a Price, we must also know, that we ought therefore to glorify GOD, in our Body, and in our Spirit, which are GOD's †.

* Acts xiii. 52.

† Acts xiii. 52.

* 1 Thess. i. 6.

† John vii. 31.

* Psal. lxxv. 7.

† 1 Thes. ii. 20.

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IV. For the strengthning our Weakness, the supporting our Infirmities, the filling us with Comfort, and Peace, and Joy, under our Discouragements and Afflictions. *The Kingdom of GOD is not Meat and Drink, but Righteousness and Peace, and Joy in the Holy Ghost* *. The first Disciples were filled with Joy and with the Holy Ghost †: And those which afterwards became Followers of them and of the Lord, received the Word in much Affliction, but with Joy of the Holy Ghost *. This is the River of living Water, flowing out of his Belly that believeth †. This is the Oil of Gladness, wherewith the Son of GOD was anointed above his Fellows *: but with the same Oil are his Fellows also anointed; for we have an Unction from the Holy One, and the anointing which we receive of him abideth in us †.

V. For

V. For the continuation of a successive Ministry, and a Christian Submission to the Acts of their Function, unto the End of the World. As G O D the Father sent the Son, and *the Spirit of the Lord was upon him, because He had anointed him to preach the Gospel* *; so the Son ^{* Luke iv. 18.} sent the Apostles, saying, *As my Father hath sent me, even so send I you: And when He had said this, He breathed on them, and saith unto them, Receive the Holy Ghost* †. And ^{† Joh. xx. 21, 22.} as the Son sent the Apostles, so did they send others by virtue of the same Spirit, and gave them Power still to continue the Ministerial Succession. Those who are thus separated by Ordination to the Work of the Lord, are to *feed the Flock of G O D, which is among them, taking the Oversight thereof* *: And those committed to their Care, are to *remember and obey them which have the Rule over them, and submit themselves, for that they watch for their Souls, as they who must give account* †. ^{* 1 Pet. v. 22.} ^{† Heb. xiii. 7, 17.}



ARTICLE IX.

The holy Catholick Church, the Communion of Saints.

The holy Catholick Church,

I Am fully persuaded, and make a free Confession of this, as of a necessary and infallible Truth, that *Christ*, by the preaching of the Apostles, did gather unto Himself a Church (*a*), consisting of Thousands of believing Persons, and numerous Congregations, to which He daily added such as should be saved, and will successively and daily add to the same, till the End of the World. So that by virtue of his all-sufficient Promise, I am assur'd that there was, hath been hitherto, now is, and hereafter shall be, so long as the Sun and Moon endure (*b*), a Church of *Christ*, one and the same (*c*). This Church I believe in general Holy, in respect of the Author, End, and Administration of it (*d*); particularly in the Members, here I acknowledge it really, and hereafter perfectly holy (*e*). I look upon this Church not like that of the *Jews*, limited to one People, confin'd to one Nation: but by the Appoiment and Command of *Christ*,
and

and by the Efficacy of his assisting Power, to be disseminated thro' all Nations, to be extended to all Places, to be propagated to all Ages ; to contain in it all Truths necessary to be known, to exact absolute Obedience from all Men to the Commands of *Christ*, and to furnish us with all Graces, necessary to make our Persons acceptable, and our Actions well-pleasing in the Sight of GOD (f).

(a) Our English Word first signified the House of the Lord†, or of *Christ*, and thence was taken to signify the People of GOD meeting in his House. The Greek Name * strictly denotes a *calling forth*, but, in common use, a Congregation of Men, thus call'd, or assembled together. In a large sense it has been us'd by *Christians* to import the whole complex Body of Men and Angels worshipping the same G O D : Or, however, the entire Company of the Faithful from the beginning of the World. But the former of these acceptations cannot be here admitted ; because our Lord *took not on Him the Nature of Angels* : Nor the latter, because, tho' He was the *Lamb slain from the Foundation of the World*, and whosoever from the beginning pleased G O D were saved by his Blood, yet there is a vast difference between the several Dispensations : The Synagogue was to fail, when the Church was built; and the Universality of this is oppos'd to the legal Singularity of that. The Notion therefore of the Church must be restrain'd to *Christians* only ; and the Nature of it be concluded from the New Testament †. Our Lord first speaking of the Church, mentions it as what then was not, but should afterwards be ; saying to the great Apostle, *Thou art Peter, and upon this Rock will I build my Church*. But after our Lord's Ascension, and his sending the Holy Spirit, after the Assembly

† From
οἶκος κυρίου,
Kyriac. kyrk,
and Church.
* Ἐκκλησία.

Yet not from those Places, where it signifies either an *Assembly*, according to Classical Use, as *Act*s xix 32,39, 40, or a *Congregation* of *Jews*, as *Act*s viii. 38. *Heb.* ii. 12, or the Place of Worship, as some think it doth in *Act*s xi. 26. 1 *Cor* ix. 18, 22, tho' this latter may as well be interpreted of the People.

A Brief Exposition of the† *Act. ii. 47.** *Act. ii. 42.*† *Act. iv. 32.*

bly of the Hundred and twenty Disciples was increased by the addition of Three thousand Souls, then we read that the Lord added to the Church daily such as should be saved †; and that Church was built upon St. Peter, the multitude of Believers having been chiefly converted by his Preaching. So that the Church was then, a certain Number of Persons, of whom some were Apostles, some the former Disciples, others, such as repented and believed, were baptiz'd, and continued hearing the Word, receiving the Sacrament, joining in the Publick Service; and embracing one another with the firmest Charity: The new Converts continued steadfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayer *; and the multitude of them that believed were of one Heart, and one Soul †. But because the Church hitherto mention'd was one by way of Origination, and afterwards divided into many; whereas the Church which we believe is one, by way of Complexion; it will be necessary to consider how, at first, those several Churches were constituted, that we may understand how, in this one Church, they are all united. It is therefore to be observ'd, that as we find in the Singular, the believing and baptiz'd Part of a private Family styled a Church, as the Church in the House of *Priscilla* and *Aquila* (a), of *Nympha* (b), and of *Philemon* (c); and in the Plural we read of the Churches (d), the Churches of G O D (e), the Churches of the Gentiles (f), the Churches of the Saints (g); the Churches of *Judea* (h), of *Samaria* and *Galilee* (i), of *Syria* and *Cilicia*, of *Galatia* (k), of *Asia* (l), of *Macedonia* (m); so the Believers in great and populous Cities, tho' composing many Churches or Congregations in the former Sense, are yet spoken of in the singular number, and under the Notion of one Church; as the Church at *Jerusalem* (n), at *Antioch* (o), at *Cæsarea* (p), at *Ephesus* (q), the Church of the *Thessalonians* (r), of *Larodicea* (s), of *Smyrna* (t), of *Pergamus* (u), of *Thyatira* (x), of *Sardis* (y), of *Philadelphia* (z); and when St. Paul enjoins the *Corinthians*, let your Women keep Silence in the Churches (aa), the Dedication of the Epistle, is, to the Church of G O D which is at Corinth. The number of Churches, therefore, in this Sense, followed the number of the Angels, or Rulers, as is evident in the Revelation; the several Congregations in every great City and the

a Rom. xvi. 5.

b Coloss. iv. 15.

c Philem. 2.

d Act. xvi. 5.

e Cor. xvi. 34.

f Cor. viii. 19. &c.

g 1 Cor. xi. 16.

h Rom. xvi. 4.

i 1 Cor. xiv. 34.

k Gal. i. 22.

l Act. ix. 32.

m 1 Cor. xvi. 1.

n 2 Cor. viii. 1.

o Act. viii. 1.

p Act. xvi. 22.

q Act. xiii. 40.

r Act. xx. 17.

s 2 Thess. i. 1.

t Coloss. iv. 16.

Rev. iii. 14.

s Rev. ii. 8.

n Rev. ii. 12.

z Rev. iii. 18.

j Rev. iii. 1.

z Rev. iii. 7.

ee 1 Cor. xiv. 34.

the adjacent Parts being united under the Care and Inspection of one Bishop. And in the same manner the Churches of all Cities, and all Nations in the World, may be reduc'd to a single Denomination, with regard to the one Supreme Governour of them all, *Christ*, the Bishop of our Souls. So that often under the Name of the Church are comprehended all *Christians* belonging to any of the Churches, dispers'd thro' the distant and divided Parts of the World.

(b) The Perpetuity of the Church is a proper Object of Faith, as grounded only on the Promise of Him that built it. The Church is not of such a nature, as would necessarily, once begun, preserve it self for ever. Many thousands of Persons have finally apostatiz'd; many particular Churches have been wholly lost, many Candlesticks removed. And every particular Church being equally defectionable, the Church Universal must, in it self, be subject to the same Defectionability. Yet in our Lord's first Speech concerning it to St. Peter, He declared that He would build it on a Rock, and that *the Gates of Hell* should not prevail against it †. And when He speaks to all the Apostles in the same manner, *Go teach all Nations, baptizing them in the Name of the Father, the Son, and the Holy Ghost*, He likewise concludes with the same Promise, *Lo, I am with you always, even to the end of the World* *. If where two or three are gathered together in the Name of Christ, there is He in the midst of them †, much less will He desert his Spouse, or be separated from his Body the Universal Church. This is, indeed, *the City of the Lord of Hosts, the City of our GOD*; and, as the great Prophet of the Church assures us, *GOD will establish the same for ever* †.

^{† Mat. xvi. 18.}

<sup>* Mat. xxviii. 19,
23.</sup>

^{† Mat. xviii. 20,}

^{+ Psal. xlvi. 8,}

(c) Several Unities there are which agree to the Church:
As,

I. What has been already mention'd, the Unity of Origination; taken from that one Foundation on which it is built, and other than which no Man can lay, which is Jesus Christ *. For tho' the Apostles and Prophets are also termed the Foundation, yet they at the same time are said to be united by the one Corner-stone, in whom all the Building

^{+ 1 Cor. iii. 11.}

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*Building fitly framed together, groweth unto a holy Temple
in the Lord †.* Our Saviour gave the same Power to all
the Apostles, which was to found the Church; but He
gave that Power to St. Peter in particular, to shew the
Unity of that Church, which by the preaching of St.
Peter was begun.

† Eph. iv. 5.
* Jude iii.

II. The Unity of Faith. For as there is *one Lord*, so
there is *one Faith* †, and that *Faith once delivered to the
Saints* *. The former Unity infers this. The Doctrine
delivered by *Christ* to the Apostles, and by the Apostles
to all Believers, must render these All One, no less with
respect to their common Belief, than to the Doctrine it
self, or to the great Object and Author of it.

III. The Unity of the Sacraments. As there is but
one Lord, and *one Faith*, so there is but *one Baptism*. And
therefore the Commission to administer this Sacrament
was universal; *Go and teach all Nations, baptizing them* †,
&c. As also the Command at the Institution of the o-
ther; *Drink ye all of it* *. The *Israelites* appear'd to be
one People, because they were *all baptiz'd unto Moses in
the Cloud, and in the Sea, and did all eat the same spiritual
Meat, and did all drink the same spiritual Drink* †.
And we are known to be the same Church, because *we
are all baptized into one Body* *; and, *being many, are one
Bread and one Body, for we are all Partakers of that one
Bread* †, as we are likewise made to drink into one *Spirit* *.
† 1 Cor. x. 2, 3, 4.
* 1 Cor. xiii. 13.
† 1 Cor. x. 17.
* 1 Cor. xii. 13.

* Ephes. iv. 4.
† Gal. v. 5.
† Tit. i. 2.

IV. The Unity of Hope. We are all *call'd in one
Hope of our calling* *: We all through the Spirit wait for
the *Hope of Righteousness by Faith* †; for the *Hope of E-
ternal Life*, which GOD, that cannot lie, promised before
the World began †.

* Ephes. iv. 3.
† John xiii. 35.

V. The Unity of Charity. This is *the Unity of the
Spirit in the bond of Peace*, which we must all endeavour
to keep *. This is the common Badge and Mark of our
Profession: *By this, says our Lord, shall all Men know
that ye are my Disciples, if ye have love one to another* †.
This is the one Soul which animates the Body of the
Church.

VI. The

VI. The Unity of Regimen and Discipline. Thus all the Churches of GOD are joined to each other by the same established Order and Ministry, by virtue of which, the same Christ, and the same Spirit rules in them all.

(d) The Church is universally holy in respect of its Author, because GOD hath called us with a bodily calling †; and, because every one that nameth the Name ^{† 2 Tim. i. 9.} of Christ * stands oblig'd to depart from Iniquity: In respect of its End, because without Holiness no Man shall see GOD †; and yet the Design of constituting a Church, ^{* 2 Tim. ii. 19.} was to endow Men with this previous Sanctification, and to capacitate them for this happy Fruition: In respect of its Administration, because the Offices appointed, and the Powers exercised in the Church are properly holy.

(e) The Church, as a great complex Body, contains All who profess the same Faith, whether sincere and pious, or hypocritical and profane. For the Kingdom of Heaven is like unto a Field, in which Wheat and Tares grow together unto the Harvest †; like unto a Net that was cast ^{† Mat. xiii. 24.} into the Sea, and gathered of every kind *; like unto a Floor †, in which is laid up Wheat and Chaff; like unto a Marriage Feast *, in which some have on the Wedding-garment, some have not. This is that Ark of Noah, in which were preserv'd Beasts clean and unclean. This is that great House, in which there are not only Vessels of Gold and of Silver, but also of Wood and of Earth, and some to Honour, and some to Dishonour †. Many are called, ^{† 2 Tim. ii. 20.} and thereby within the Church, but few chosen *, few ^{* Mat. xx. 16.} that attain to the final Benefits of it. We may conclude, therefore, against the Opinion of the antient Donatists, that within the Church, in the publick Profession, and Communion, are Persons void of all saving Grace, as well as Persons truly good and sanctified. And the Church comprehending both, may as well be termed holy, as St. Matthew calls Jerusalem the Holy City †, at the very time when our Saviour was there rejected, and crucified. But those who, by their own Demerit, fall short of the Glory to which they are called, being by Death separated from the external Communion of the Church, and having no internal Communion with the Members and

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and the Head thereof, are totally and finally cut off from the Church of Christ. On the contrary, such as are efficaciously called, justified, and sanctified, while they live are truly holy, and when they die are perfectly holy; remaining united to the Church after their Death, by virtue of that internal Union, which before join'd them to the Members and to the Head. Wherefore at the end of this World, when the *Wicked shall be turned into Hell*, and the Saints be perfected in Holiness, and completed in Happiness, then shall Christ present unto himself a glorious Church, not having Spot or Wrinkle, or any such thing, but holy, and without blemish †.

[†] Ephes. ii. 25.

(f) In these four Conceptions, did the antient Fathers, particularly St. Cyril of Jerusalem, understand the Church of Christ to be Catbolick; as diffused thro' all Nations, and all Ages; as teaching all saving Truths, as exacting an universal Obedience, as well in respect of the Persons, as the Precepts; and lastly, as conferring all Graces, healing all Diseases of the Soul, regulating all our Thoughts, Words, and Works, till we become perfect Men in Christ Jesus. And all these Explications are agreeable to the Descriptions of the Church, deliver'd in the Scriptures. Wherefore, tho' the Persons who first gave the Name of Catbolick to the Church, intended hereby to signify no more than the whole or universal Church; yet those which followed, might, by the same Title, no less properly denote that Affection of the Church, which flows from the nature of it. It is farther observable, that the Style of Catbolick is by the Antients often apply'd to a particular Church, as the Catholick Church in Smyrna, the Catholick Church in Alexandria, &c. and sometimes even to a Parochial Church; by the later Greeks especially. The first was design'd, (and is still us'd) in opposition to Hereticks and Schismatics; the Second to the Monasteries, and in them to the distinct Churches of Men, and Women, according to their distinct Habitations. Lastly, as the same Style was given to the Epistles of St. James, St. Peter, St. John, and St. Jude, because they were written either to many dispersed Churches, or to the whole Church of GOD; and as it was us'd, in the common Sense, for an ordinary Epithet, as the Catholick Resurrection, the Catholick Opinion, &c. i. e. the

the Universal; so was it sometimes transferr'd, as a Title of Honour on the *Christian Patriarchs*; in allusion to the Imperial *Catholicus*, or General Procurator of the Emperor's Revenue, appointed over several Provinces, each of which had their particular Officers and Collectors.

The Necessity of believing the *Holy Catholick Church* is most evident. Our Lord has appointed this as the only way to Eternal Life; and as He did originally, so He does continually add to the Church such as shall be saved †. † *A&s ii. 48.*
*As there is no other Name under Heaven given among Men, whereby we must be saved, but the Name of Jesus **; so * *A&s iv. 12.* that Name is no otherwife given, under Heaven, than in the Church. This is the Ark of *Noah*, which alone can preserve from the Deluge. This is the Congregation of those faithful Persons here on Earth, who shall hereafter meet in Heaven. These are the Vessels of the Tabernacle, carried here up and down, but at last to be translated into, and fixed in the Temple. The Church which is truly Catholick containing in it all which are truly Churches. Whosoever is not of the Catholick Church, can be of no true, and, which is the same, of no Church. The effect of this our Belief, ought to be, First, that we take care not to cast our selves out of the Church; either by the A&t of the Church-Governors, in their just Censures and Punishments; or by our own A&t, whether of Heresy, Schism, or Apostacy. And, Secondly, that we do not presume to obtain the Happiness expected in the *Catholick Church*, without that Holiness which is equally required in it. Without this the Privileges of the Church will prove Disadvantages, and Aggravations to us, when without Oil in our Lamps, we shall cry, *Lord, Lord, open to us.* We must confess a necessity of Holiness, while we acknowledge that Church alone which is Holy can make us happy.

The

*The holy Catholick Church, the Com-
munton of Saints,*

I Am fully persuaded of this, as of a necessary and infallible Truth, that such Persons as are truly sanctified in the Church of *Christ* (*a*), while they live among the crooked Generation of Men, and struggle with all the Miseries of this World, have Fellowship with G O D the Father (*b*), G O D the Son (*c*), and G O D the Holy Ghost (*d*), as dwelling with them, and taking up their Habitations in them : That they partake of the Care and Kindness of the Blessed Angels (*e*), who take Delight in the Ministrations for their Benefit : That beside the external Fellowship which they have in the Word and Sacraments with all the Members of the Church (*f*), they have an intimate Union and Conjunction with all the Saints on Earth, as the living Members of *Christ* (*g*) ; nor is this Union separated by the Death of any ; but as *Christ* in whom they live is the Lamb slain from the Foundation of the World, so have they Fellowship with all the Saints which from the Death of *Abel* have ever departed in the true Faith and Fear of G O D, and now enjoy the Presence

Presence of the Father, and follow the Lamb whithersoever He goeth (b).

(a) This part of the Article has a manifest relation to the former; and is therefore added, because though the Church be holy, yet all the Persons contain'd in it are not truly so, who therefore have no proper part in the Communion of Saints. Not the Separation, Purification, and Sanctification of Baptism, nor any outward Vocation or charitable Presumption, can strictly denominate a Man a Saint in the *Christian* Church; but only a real and internal Affection; produc'd by a holy Faith, purifying the Heart *, sanctifying and justifying in the Name of the Lord Jesus †, and sealed with the holy Spirit of Promise *; and perfected by a holy Conversation, adding to Faith Virtue, and causing neither to be barren nor unfruitful in the knowledge of our Lord Jesus Christ *. * Acts xv. 9.
† 1 Cor. vi. 11.
* Ephes. i. 13.
* 2 Pet. i. 5, 8.

(b) The Apostles did therefore write, that the Persons to whom they wrote might have Communion with them, (*that which we have seen and heard declare we unto you, that ye also may have Fellowship with us,* saith St. John,) and at the same time declare that their Communion was with the Father †. As the Saints are the Vine, so the Father is the Husbandman, of whose Care and Inspection they partake. Abraham believed G O D, and he was called the friend of G O D *: But behold, what manner of Love the Father has bestowed on us, (the Heirs of the Faith of Abraham,) that we should be called the Sons of G O D †; and by his great and precious Promises, should become Partakers of the Divine Nature *! * Jam. ii. 23.
† 1 John i. 3.
* 1 John iii. 1.
† 2 John 9.
* 2 Pet. i. 4.

(c) The Apostle says, *Our Communion is with the Father, and with his Son Jesus Christ †:* Which Connexion is infallible, because, he that abideth in the Doctrine of Christ, hath both the Father and the Son †. This is the Prayer of our Lord for all those who should believe on Him thro' the Word of the Apostles: *That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us: I in them, and thou in me; that M they*

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* John xvii. 20. *they may be made perfect in one* *. G O D bath called us to
 21, 23. *the Fellowship of his Son* †. Of his Fulness we have all
 † Cor. i. 9. received Grace for Grace *. This is the most evident, and
 * John i. 16. the most remarkable Communion; the same as that of
 the Branches of the Vine, and of the Members with
 the Head.

(d) The Apostle has two ways assur'd us of this Truth; by a rhetorical and seeming Doubt, *if there be any Fellowship of the Spirit* *; and by a positive Devotion, *The Grace of our Lord Jesus Christ, and the Love of G O D, and the Communion of the Holy Ghost be with you all* †. The Saints are therefore only such, because they partake of the Holy Ghost, which sanctifieth. The Communion with the Father and the Son is wrought by the Communication of the Spirit. It is our Saviour's most gracious Promise, *If any Man love me, he will keep my Words, and my Father will love him, and we will come unto him, and make our Abode with him* †. And of each we may say, *bereby we know that He abideth in us, by his Spirit which He hath given us* *. We are therefore *the Temples of G O D*, because *the Spirit of G O D dwelleth in us* †.

(e) It is most evident as well from the constant History, as Doctrine, of the holy Scriptures, that the Angels have a perpetual relation to the Children of G O D; and *are all ministering Spirits, sent forth to minister unto them who shall be Heirs of Salvation* †. That we may believe they have a particular Sense of our Condition, our Saviour has assured us, *that there is Joy in the presence of the Angels of G O D, over one Sinner that repented* *. As to express the constant Service of these Angels of G O D to Men, He even styles them *their Angels*; *I say unto you, that in Heaven, their Angels do always behold the Face of my Father which is in Heaven* †.

(f) The Tares have the Privilege of the Field, as well as the Wheat; the bad Fish, of the Net, as well as the good. The Saints have Communion with Hypocrites in all things with which the distinction of a Saint and a Hypocrite can consist. The Prohibition runs thus, *Have no Fellowship with the unfruitful works of Darkness* †: *Be not Partakers of other Men's Sins* *: *Come out of her, my People,*

† Ephes. v. 11.

* 1 Tim. v. 22.

*People, that ye be not Partakers of her Sins *.* To communicate with Sin is Sin : But not, to communicate with a Sinner in that which is no Sin.

(g) *If we walk in the Light, we have fellowship one with another †.* We all partake of the same Ordinances, † 1 John i. 7. the same Promises, the same Graces ; we are all ingrafted into the same Stock, and receive Life from the same Root : All holding the Head, from which the whole Body, by Joints and Bands, having Nourishment ministered, and knit together, increaseth with the increase of GOD †. † Coloff. ii. 19.

(h) Tho' Christian Congregations are peculiarly styled *The Churches of the Saints **, yet have there been Saints * 1 Cor. xiv. 33. in every Church of GOD since the beginning of the World. Moses assured the People of Israel, that *all the Saints of GOD were in his Hand †.* We read in the † Deut. xxxiii. 3. Psalms, of the *Congregation and the Assembly of the Saints **; * Psal. lxxxix. 5. cxlix. 1. and in the Prophets, of *the Saints of the most High †*; † Dan. vii. 18, 21, 22, 25. in the Gospel, that at the Death of our Saviour, *many Bodies of the Saints which slept arose **. Now as these * Mat. xxvii. 52. were Saints while their Bodies lay in the Grave, and as Aaron, in the time of David, is call'd *the Saint of the Lord †*; so, in general, those who are holy in their Lives, † Psal. cvi. 16. do not relinquish their Sanctity, but improve it at their Death ; nor can they lose the Honour of that Appellation, while that which gives it acquires Perfection. And since the Correspondence of this inward and real Sanctity makes the proper Communion between the Saints while they live, the Communion cannot be broke off by Death, when its Foundation, on one side, becomes stronger, and more complete. Wherefore the Apostle thus extols the Privilege of those who are called to the Faith of Christ : *Ye are come unto Mount Sion, and unto the City of the living GOD, the heavenly Jerusalem, and to an innumerable Company of Angels, to the general Assembly and Church of the First-born, which are written in Heaven, and to GOD the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the new Covenant **. And 'tis observable, that Jerusalem is sometimes taken for the Church Militant on Earth, sometimes for that part of the Church which is triumphant in Heaven, to shew, that as they are both represented by one,

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so both are but one City of GOD. This Communion of the Saints in Heaven and Earth, grounded upon the Mystical Union of Christ their Head, being spiritual and internal, what Acts or external Operations it produceth, or should produce; what the Blessed in Heaven perform with regard to us on Earth, consider'd as particular Men; or what we ought to perform below in reference to them in Heaven, besides a reverential Esteem, and a Study of Imitation, is not reveal'd to us in the Scriptures, nor can be inferr'd from any Principle of Christianity. And therefore the late Roman Exposition, asserting a Communication of Suffrages from the Saints alive to the Church in Purgatory, and of Merits from the Saints in Heaven to the Saints on Earth, is dangerous and unwarrantable.

The Necessity of believing this Communion of Saints, appears in its effects, such as these which follow:

I. To encourage us in a holy Life. *If we walk in the Light, as GOD is in the Light, we have fellowship one with another. But, if we say that we have fellowship with Him, and walk in Darkness, we lie, and do not the Truth †.*

[†] 1 John i. 6, 7. *For what fellowship hath Righteousness with Unrighteousness, and what Communion hath Light with Darkness, and what Concord hath Christ with Belial*? Except we be turned from Darkness to Light, and from the Power of Satan unto GOD, we cannot receive Inheritance among them that are sanctified †, or be thought meet to be Partakers of the Inheritance of the Saints in Light *.*

^{*} 2 Cor. vi. 14, 15. *†* Acts xxvi. 18. *Coloss. i. 12.*

[†] John xiv. 2. *II. To excite our Gratitude, What am I, said, David, and what is my Life, that I should be Son-in-law to the King*? What are the Sons of Men, what are they who are called to be Saints, that they should have Fellowship with GOD? St. Philip said to our Saviour,*

Lord, shew us the Father, and it sufficeth us †; whereas our Lord has not only shewn us, but come unto us with the Father, and dwelt within us by his Holy Spirit: He has call'd us to the Fellowship of the Angels, and Archangels, of the Cherubins and Seraphins, to the glorious Company of the Apostles, to the goodly Fellowship of the Prophets, to the noble Army of Martyrs, to the Holy Church, militant on Earth, and triumphant in Heaven.

III. To

III. To inflame our Hearts with an ardent Affection towards those which live in Holiness here, and with a reverent respect for those Saints who are departed, and are now with G O D. As nearness of Relation requires Affection, so there is no natural Conjunction, to be compared with that which is spiritual; no temporal Relation with that which is Eternal.

IV. To direct our Charity. As there is a general Reason calling for our Mercy and Kindness to all Men, so there is a special Reason engaging us to do good to *those who are of the Household of Faith* †. If we communicate with them in the everlasting Mercies of G O D, is it a great thing that they should partake of the Bowels of Man's Compassion, of temporal and carnal Benefits?



ARTICLE X.

The Forgiveness of Sin.

I Do freely and fully acknowledge, and with unspeakable Comfort embrace this as a most necessary and infallible Truth, that whereas every Sin is a Transgression of the Law of G O D (*a*), upon every Transgression there remaineth a Guilt upon the Person of the Transgressor, and, that Guilt is an Obligation to endure Eternal Punishment (*b*) ; so that all Men being concluded under Sin, they were all oblig'd to suffer the Miseries of Eternal Death ; it pleased G O D to give his Son, and his Son to give Himself, to be a Surety for this Debt, and to release us from these Bonds ; and because without shedding of Blood there is no Remission, He gave his Life a Sacrifice for Sin (*c*), He laid it down as a Ransom, even his precious Blood, as a Price, by way of Compensation and Satisfaction (*d*) to the Will and Justice of G O D ; by which Propitiation, G O D, who was by our Sins offended, became reconciled (*e*), and being so, took off our Obligation to Eternal Punishment, which is the Guilt of our Sins ; and appointed in
the

the Church of Christ (*f*), the Sacrament of Baptism (*g*) for the first Remission, and Repentance (*h*) for the constant Forgiveness of all following Trespasses (*i*).

(a) It is observable, that though the Writings of the Apostles give us few Definitions, yet we find even in them a proper Definition of Sin. *Whoever committeth Sin transgresseth also the Law*, saith St. John: And he proves this by an Argument from the Definition. *For Sin is the transgression of the Law* †. St.

Paul affirming that *the Law worketh Wrath*, i. e. a Punishment from GOD, alledgedeth this Reason, *For where no Law is, there is no Transgression* *. Every Commission, or Omission, and every corrupt Inclination to either, is a Sin, as being dissonant and repugnant to the Law of GOD.

+ 1 John iii. 4. Ἡ ἁπερίστατη σύνεια ἐν αἵρεσιν, where not only the indefinite Expression, but likewise the Articles prefix'd both to Subject and Predicate, make a proper Definition.

* Rom. iv. 15.

(b) Altho' there were no Threats, or Penal Denunciations accompanying the Laws of GOD, yet the Transgression of them would nevertheless render the Person transgressing worthy of, and liable to, whatsoever Punishment can in Justice be inflicted for the Offence. This Debt, therefore, or Obligation to Punishment, necessarily results from the nature of Sin, as it is a breach of the Law; but it is yet more particularly represented in the Word of GOD, revealing the *Wrath of GOD unto Unrighteousness* †, and assuring us, that if *we do ill, Sin lieth at the door* *. Our blessed Lord thus taught his Disciples: *Whosoever is angry with his Brother without Cause, shall be liable to, or obnoxious, to the Judgment; and whosoever shall say to his Brother, Raca, shall be liable to the Council; but whosoever shall say, thou Fool, shall be liable to Eternal Fire* *. And again, *He that shall blaspheme against the Holy Ghost, bath never Forgiveness, but is liable to Eternal Damnation* †.

+ Ἐνοχός ἔσται, which we sometimes translate *Shall be in danger*, is always of a fuller and more pressing Sense, intimating an Obligation, or binding over to Punishment.

* Mat. v. 22.

† Mark iii. 28, 29.

(c) The Scriptures fully acquaint us with this Deduction and Series of Truths: That the Death which our Lord endured, He suffer'd for Sin; *Once in the end of the World He appeared, to put away Sin by the Sacrifice of Himself* *. That the Sins for which He suffer'd were not his own; *Christ hath once suffered for Sins, the just for the unjust* †; *He was holy, harmless, undefiled, and separate from Sinners* *: That the Sins were expressly ours; *He was wounded for our Transgressions; He was bruised for our Iniquities* *: *He was delivered for our Offences* †: *He gave Himself for our Sins; He died for our Sins, according to the Scriptures* *: That He suffer'd Death for our Sins, as a Punishment taken upon Him, to free us from the Punishment of them; *GOD laid on Him the Iniquity of us all: He has born our Griefs, and carried our Sorrows; the chastisement of our Peace was upon Him, and with his Stripes we are healed* †: Lastly, that by his suffering this Punishment to free us from what our Sins deserve'd, those Sins are forgiven us; *This is my Blood* (says He,) *of the New Testament, (or Covenant,) which is shed for many, for the remission of Sins* †. *In Him we have redemption thro' his Blood, the Forgiveness of Sins, according to the riches of his Grace* †.

(d) Although GOD be said to remit our Sins by which we were captivated, yet He is never said to remit the Price, without which we had never been redeem'd. *The Son of Man came to give his Life a ransom for many* *. Now a Ransom † is properly nothing else but something of Price given by way of redemption, to buy or purchase that which is detain'd, or to procure the release of that which is intrall'd. *Ye are bought with a Price* †, saith the Apostle; and it is *the Lord who bought us* *, with the price of his Blood; for *we are not redeemed with corruptible things, as Silver and Gold, but with the precious Blood of Christ* †. GOD is of infinite Majesty, against whom we have sinn'd, and Christ is of the same Divinity, who gave his Life a Ransom for Sinners. *GOD hath purchased the Church with his own Blood* *; which cannot, therefore, but be a full, perfect and sufficient Satisfaction.

(e) GOD

* Heb. ix. 26.

† 1 Pet. iii. 18.

* Heb. vii. 26.

* Isa. lxx. 5.

† Rom. iv. 25.

* Gal. i. 4.

1 Cor. xv. 3.

* Isa. lxx. 5, 6.

† Mat. xxvi. 28.

* Ephes. i. 7.

* Mat. xx. 28.

† Αὐτὸν ἀπὸ τοῦ λαοῦ.

† 1 Cor. vi. 20.

* 2 Pet. ii. 1.

† 1 Pet. i. 18.

■ Acts xx. 28.

(e) *GOD so loved the World, that He gave his Only-begotten Son, to be a propitiation for our Sins, and for the Sins of the whole World (a).* And this Propitiation amounted to a Reconciliation, i. e. a Kindness after Wrath. ^{a John iii. 16,}
We are all of GOD, who hath reconcil'd us to Himself by Jesus Christ; (b) and that by vertue of his Death; for ^{b 2 Cor. v. 18.}
when we were Enemies, we were reconciled to GOD, by the Death of his Son, making peace through the Blood of his Cross, and by Him reconciling all things unto Himself (c). It ^{c Rom. v. 10.} is a weak Exception of the *Socinians*, That in the Scriptures we are said to be reconciled to GOD, but GOD is never said to be reconciled to us: For in the Language of the Scripture, to reconcile Man to GOD, is, in our vulgar Language, to reconcile GOD to Man, that is, to cause Him who before was angry and offended, to become gracious and propitious. Thus the Princes of the *Philistines* spake of *David*; *Wherewith should he reconcile himself to his Master (d)*? i. e. Wherewith shall he appease his angry Master, and regain his Favour? Thus our Saviour adviseth; *If thou bring thy Gift, &c. go thy way, first be reconciled to thy Brother (e)*; i. e. reconcile thy Brother to thy self, whom thou hast injured. And thus the Apostle; *Let the Wife that departeth from her Husband, remain unmarried, or be reconciled to her Husband (f)*; i. e. ^{f 1 Cor. vii. 11.} submit to her Husband, and recover his Affection.

(f) The Doctrine of remission of all Sins, propounded and preached to all Men, was proper and peculiar to the Gospel.

The Law, consider'd strictly as such, promised Life only upon absolute and unflinching Obedience; the Voice of it was only, *Do this and live.* To some greater Sins the immediate and irreversible Sentence of Death was annex'd. Smaller Offences were expiated by the appointed Sacrifices. Whatever we read farther of Sins forgiven under the Law, was of some special Divine Indulgence, more than was promis'd by *Moses*, though not more than might be gather'd from the Name and Nature of GOD, so far as something of the Gospel was mingled with the Law. Now as the Atonement made by Sacrifices bore a manifest relation to the Death of the *Messias*, so all Atonements whatsoever were effectual only

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only thro' his Blood, who is the Lamb slain from the foundation of the World †: Therefore was his Name called Jesus, because He was to save his People from their Sins *: Therefore John the Baptist, who went before the face of the Lord to prepare his ways, gave knowledge of Salvation † Luke i. 76, 77. to his People in the remission of their Sins †: Therefore when our Lord sent his Apostles to gather a Church, He foretold, that Repentance and Remission of Sins should be preached in his Name, among all Nations, beginning at Jerusalem †: Therefore, the Invitation of the Apostles to those who were to come into the Church, ran thus, Repent and be converted, that your Sins may be blotted out *; and, Be it known unto you, that through this Man is preached unto you forgiveness of Sins; and by Him all that believe are justified from all things, from which they could not be justified by the Law of Moses †.

* Acts iii. 29.

† Acts xiii. 38.

† Mark i. 4.
Acts xix. 4.

† Acts ii. 38.

* Acts xxii. 16.

† Ephes. v. 26.

(g) It is certain that Forgiveness of Sins was promised to all who were baptized in the Name of Christ: And it cannot be doubted, but that all Persons who did worthily receive the Ordinance of Baptism, did likewise receive this happy Effect and Benefit of that Ordinance. John did baptize in the Wilderness, and preach the Baptism of Repentance for the remission of Sins, through Faith in Him that was to come †. And St. Peter made this the Exhortation of his first Sermon, Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of Sins †. In vain does Socinus endeavour to evacuate the force of this Scripture; attributing the Remission either to Repentance without consideration of Baptism, or else to the publick Profession of Faith made in Baptism; ascribing, at most, to Baptism itself, nothing but a Declaration of such Remission. For these Evidences will not hold against those Places which speak of Baptism without express mention of Repentance, and Confession of Faith: as when Ananias says to Paul, Arise and be baptized, and wash away thy Sins *; and when St. Paul teaches us concerning the Church, that Christ doth sanctifie and cleanse it with the laver of Regeneration †. Which Efficacy cannot therefore be denied to to this Sacrament, when received with all necessary Qualifications of the Person accepting, and conferr'd with all necessary performances of the Party administering.

(h) Christ,

(b) *Christ*, who has left us a Pattern of Prayer, has thereby taught us for ever to implore and beg the Forgiveness of our Sins; that as thro' the Frailty of our Nature we are ever prone to offend, so we should always exercise the Acts of Repentance, and for ever seek the Favour of GOD. And this is the Comfort of the Gospel, that as it discovers Sin within us, so it proounds to us a constant Remedy; while applying our selves to GOD by Repentance, we are renew'd by his Grace, and pardon'd by his Mercy. To assert that Repentance was not available after Baptism, and consequently to deny the Power of Absolution in the Church, was the Heresy of *Novatianus* and *Novatus*, and seems rather to have taken its Rise and Origin from the former, than the latter.

(i) The Belief of this Article is necessary,

I. For our *Christian Consolation*; because without it, having *all sin'd, and fallen short of the Glory of GOD* †, + Rom. iii. 23. there remain'd nothing to us but a *fearful looking for of Judgment* *. ♦ Heb. x. 27.

II. For our right apprehension of GOD's Goodness, and our own Happiness. Glorious is the Goodness of GOD, who dispenseth with his Law, who taketh off the Guilt, who imputeth not the Sin. And great is the Happiness of Man, on whom that *Blessedness cometh, describ'd by the Psalmist; Blessed is he whose Transgression is forgiven, whose Sin is cover'd; blessed is the Man unto whom the Lord imputeth no Iniquity* †. The Year of Jubilee was a time of publick Joy, as being the Year of Release: And there is no Voice like that, *Thy Sins are forgiven thee.*

III. To inflame us with the Love of GOD. Upon the Case of the two Debtors in the Gospel, both forgiven by the Creditor, our Saviour makes this Question, *Which of them will love him most?* *? hereby declaring, ♦ Luk. viii. 41, 42. not only that Love does naturally flow from a sense of Forgiveness; but likewise that the degrees of Love rise in proportion to the Greatness of the Debt forgiven.

IV. To

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IV. To teach us what we owe to Christ. Through
¶ Act xiiii. 38. Him is preached unto us *forgiveness of Sins*†. He render'd GOD propitious to our Persons, by giving Himself a Satisfaction for our Sins: And taking off our Obligation to Punishment, laid on us a new Obligation of Love and Obedience.

V. To remind us of the Condition requir'd on our part, by this Covenant of Mercy. We have seen that Repentance and Forgiveness of Sins are always join'd together; and therefore if we look for what is promis'd, we must perform what is commanded.



A R

A C T I C L E XI.

The Resurrection of the Body;

I Am fully persuaded of this, as of a most necessary and infallible Truth, that as it is appointed for all Men once to die, so it is also determin'd that all Men shall rise from Death; that the Souls separated from our Bodies are in the hand of GOD, and live; that the Bodies dissolv'd into Dust, or scatter'd into Ashes, shall be recollect'd in themselves, and re-united to their Souls (*a*); that the same Flesh which liv'd before, shall be revived, that the same numerical Bodies which did fall, shall rise (*b*); that this Resuscitation shall be universal, no Man excepted, no Flesh left in the Grave; that all the Just shall be rais'd to a Resurrection of Life, and all the Unjust to a Resurrection of Damnation (*c*); and that this shall be perform'd at the last Day, when the Trump shall sound (*d*).

(*a*) For

(a) For the more easie and regulat proceeding in this so highly concerning Truth, we may use the following Method :

To prove,

- I. That such a Resurrection is not in its self impossible.
- II. That it is, upon general Considerations, highly probable.
- III. That, upon Christian Principles, it is infallibly certain.

I. Such a Resurrection is not, in its self, impossible ; and therefore no Man can absolutely deny it. Many of the learned Heathens affirm'd the Resurrection of the

[†] *Particulary Pliny in that known Passage : Imperfectorum verò in homine naturae præcipua solatia sunt, ne Deum quidem posse omnia : Nam neque sibi potest mortem conciscere si velet, nec mortales aeternitate donare, nec revocare defunctos. N. H. L. H. 6. 7.*

Body to be impossible to the Divine Power it self †. But here they proceeded upon the same false ground as in their denial of a Creation ; looking barely on the constant Works of Nature, in which they could never observe any Action or Operation, that did, or could, produce such an effect. But, not to measure

things possible, or impossible, by so imperfect a Standard, the Fact in question, if impossible, must be so either on account of Inability in the Agent, or Incapacity in the Patient. Inability in the Agent, must respect either his Knowledge, or his Power. But the Knowledge of GOD is infinite. *Our Substance was not hid from Him, when we were made in secret, and curiously wrought in the lowest parts of the Earth. His Eyes did see our Substance, yet being imperfect, and in his Book were all our Members written, which in continuance were fashioned, when as yet there was none of them †.* He knoweth whereof we are made ; from what Dust we came, and into what Dust we shall return. He, by whom, the Hairs of our Head, and even the Sands of the Sea, are all number'd, sees and knows every Particle of dissolv'd and corrupted Man, together with all the ways and means by which

[†] *P. 2d exxxix. 15. 26.*

which these scatter'd Parts should be reunited, this ruin'd Fabrick recompos'd. Nor is He less Omnipotent than Omniscient. Nothing can stay his Hand, or resist his Pleasure and Disposal. All Creatures must not only do, but suffer, according to his Appointment, not only be actively, but passively, obedient to his Will. Every Atom of our Dust and Ashes, when He calls it, must stand up in its place.

Neither is there here any Incapacity in respect of the Patient, which can render the Action impossible. For nothing is so to GOD but what involves a Contradiction: And there can be no Contradiction in this, That he which was, and now is not, should hereafter be what before he was. It rather contains a rational Possibility, That Man who was once Dust, by turning to Dust should become Man again. Whatever we lose in Death, is not lost to GOD, howsoever scatter'd, or wheresoever lodg'd. The first Dust out of which Man was made, was as far from being Flesh, as any now, or hereafter, can be: and to form us again out of this returning Dust, if it be not easier, is certainly as easy, as to mould us from the primitive.

II. Such a Resurrection, is not only, in itself, possible, but upon many general Considerations, highly probable, so that all Men may rationally expect it. The general Considerations we may chuse to prosecute, are these three: The Principles of Human Nature: The Liberty of Human Actions: The natural Revolutions and Resurrections of other things.

1. If we consider the Principles of Humanity, the Parts of which we All consist, we cannot conceive this present Life to be proportionable to our Composition. For since the Souls of Men are immaterial, and immortal; since the Human Spirit, when once created by the Father of Spirits, receives a Subsistence for Eternity; since the Body is framed by the same Creator to be the Companion of this Spirit; and yet since the Life of the most aged Person is but short, while many of the fat more ignoble Creatures are of a more lasting Constitution, and a more permanent Duration; may we not conclude, that the latter, as living but once, are permitted

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to enjoy that Life for a longer season; while this is not the only Life belonging to the Sons of Men, and therefore the Soul at a shorter warning leaves the Body, which it shall again resume?

2. If we look upon our selves as free Agents, and therefore capable of Rewards and Punishments, we may infer a high Probability, that there *shall be a Resurrection of the Flesh, that every one may receive the things done in his Body, according to that he has done, whether it be good or bad* †. Because 'tis visible that there may be such suffering Virtue, as nothing in this World can recompence, and such complicated Wickedness, as no Punishment in this World can equal: And therefore with respect to both, the Divine Justice will manifest its self in a future retribution.

3. The Consideration of the things without us, iit their natural Courses of Variation, will render the Resurrection still more highly probable. Not to insist on the particular Instances and Comparisons, so often pursu'd by the Fathers, we see that all things are repaired by corrupting, are preserv'd by perishing, and revive by dying. And can we think, that Man, the Lord of all these things, for whom they thus die and revive, should himself alone be detain'd in Death, without the Benefit of a Resurrection? Is it to be imagin'd, that GOD should thus restore all things to Man, and yet not restore Man to himself?

III. Such a Resurrection is not only upon natural Reasons highly probable, but upon Christian Principles infallibly certain, so that we are oblig'd firmly to believe it. The Principles on which we may proceed are these two, *First*, That G O D has promised it in his Word: *Secondly*, That He has exemplifyed it by his Power.

1. G O D, in his Word, has promis'd, or reveal'd a Resurrection. The *Jewiſh Rabbins* produc'd so weak Arguments, so forced and insufficient Texts, from *Moses*, for this purpose, that tho' they satisfied themselves, 'tis no wonder they shou'd fail of convincing the *Sadducees*. For instance, when they expound, *Dust thou art, and unto Dust thou shalt return,* " Thou art now Dust while thou
" livest,

“ thou livest, and after Death thou shalt return to be
 “ Dust again, by thus living again. Yet are there two
 manifest Texts in the Old Testament which declare this
 Truth. That of *Job*, *I know that my Redeemer liveth, and that
 He shall stand at the latter day upon the Earth: and though
 after my Skin Worms destroy this Body, yet in my Flesh I shall
 I see GOD* †. And that of *Daniel*, *Many of them that sleep in the Dust shall a-
 wake, some to everlasting Life, and some
 to Shame, and everlasting Confusion* *. The
 former of these Passages the Jews in-
 terpret of the Happiness to be conferr'd

by GOD in another Life, but without any regard to a
 Resurrection, because they will not here discern the pro-
 mised Redeemer. Some late Interpreters, too fond of
 their own Opinions, understand these Words of *Job*, of
 his Expectation to be suddenly restored to his former
 temporal Felicity. But this Conceit is many ways defi-
 cient, and may be refuted from all the Circumstances of
 the Text. As from the remarkable Preface with which
 it is introduced; *O that my Words were now written, O
 that they were printed in a Book! that they were graven
 with an iron Pen, and lead, in the Rock, for ever!* He de-
 sires his Words may continue as long as his Expectation;
 and both as long as the Rock, or the World, or, even
 for ever. Again, from the Objection of his Friends,
 who accus'd him as a Sinner: For his Sins he here pleads a
 Redeemer, when he describes; *standing on the Earth, as
 the Judge of the Quick and Dead, at the latter Day, or
 the last Day;* and by the Expressioi of *seeing Him with
 his Eyes*, declares his Belief of the Incarnation. And of all
 this the Words *I know* denote his certain and infallible Af-
 surance: which Certainty and Assurance he could not
 have of a temporal restitution. Tis re-

markable that this Text is urged by *Clement Romanus*, the immediate Successor
 of the Apostles, in his Epistle to the *Corin-
 thians*.

The place of *Daniel* the Jews con-
 stantly interpreted of a Resurrection. But
 the Heathens, and *Socinians*; *Porphyry* ‡
 of old, and *Volkelius* of late, refer it
 wholly to the Deliverance from Antio-

† *Job xix. 25, 26. The Words of
 the latter Verse are more express in our
 Marginal reading: After I shall awake,
 tho' this Body be destroy'd, yet out of
 my Flesh shall I see GOD.*

* *Dan. xii. 2.*

‡ *His Words are prefer'd, and those
 tender'd by St. Jerom: Tunc hi, qui
 quasi in terra pulvere dormiebant, &
 operi erant seculorum pondere, & que-
 si in sepulchris miseriarum reconditi,
 ad insperatam victoriam de terre pul-
 veri resurrexerunt, & de humo eleva-
 verunt caput; custodes legis refurgen-
 tes in vitam eternam, & prevarica-
 tes in opprobrium sempiternum.*

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chus: A Gloss, which shou'd it seem specious with regard to the former part of the Verse, yet can have no affinity with the *everlasting Life*, and *everlasting Confusion*, in the latter.

But our Lord, who calls Himself *the Resurrection and the Life*, produceth a place out of the Law of *Moses* upon this Argument: *As touching the Resurrection of the Dead, have ye not read that which was spoken unto you by GOD, saying, I am the GOD of Abram, and the GOD of Isaac, and the GOD of Jacob: GOD is not the GOD of the Dead, but of the Living* *. With the force of

* Mat. xxii. 31,
32.

¶ Heb. ii. 16.

* Exod. vi. 3, 4.

† Mat. xxii. 29.

which Argument the Multitude was astonish'd, and the *Sadducees* silenc'd. For if the being *any one's GOD* imports the conferring of some great and lasting Happiness on him, and if the Patriarchs were in this Life but Pilgrims, it follows, that *they sought a better Country, that is a heavenly*, and that *therefore GOD is their GOD, because He has prepared for them a City* †. The Resurrection of the Flesh, or Body, tho' not express'd in the Words, yet seems necessary to complete the Happiness. Indeed some of the *Jews* themselves have drawn the like Argument from another place of *Moses*: *I appeared unto Abram, unto Isaac, and unto Jacob, by the Name of GOD Almighty, but by my Name Jehovah was I not known unto them. Nevertheless I have established my Covenant with them, to give them the Land of Canaan, the Land of their Pilgrimage, wherein they were Strangers* *. They observe that it is not said, *to give their Sons*, but *to give them*, and consequently that they must live again to enjoy the Promise.

It is evident, therefore, that the Resurrection of the Dead was reveal'd under the Law; that the *Pharisees*, who sat in *Moses*' Chair, collected it thence; that the *Sadducees*, who denied it, *erred, not knowing the Scriptures, nor the Power of GOD* †: That our Blessed Saviour clearly delivered the same Truth, proved it out of the Law of *Moses*, refuted the *Sadducees*, confirm'd the *Pharisees*, taught it to his Apostles, who inculcated it to the *Jews*, and discover'd it to the Gentiles. We are therefore assur'd of a Resurrection, by virtue of a clear and full Revelation.

2. *GOD has confirm'd this Promise of his Word, by real Instances and Exemplifications of fact. For GOD heard*

heard the voice of *Elijah*, for the dead Child of the Widow of *Sarepta*, and the Soul of the Child came into him again, and he revived †. His Successor *Elisha* not only perform'd the like Miracle on the *Shunamite's* Son, but even his dead Body reviv'd another which was casually let down into his Sepulchre *. These three Resurrections under the Law did our Lord equal, by the three recorded in the Gospel; that of *Jairus's* Daughter †, of the Widow's Son of *Nain* *, and that of *Lazarus*, who had been *dead four days* †. But all these Examples come infinitely short of that Glory and Power which the Author of the latter manifested, in raising Himself from the Grave, together with the retinue of Saints, who before had slept, and now testified his Resurrection, with their own. If Christ be preached that He rose from the Dead, how say some among you, that there is no Resurrection from the Dead †? is St. Paul's unanswerable reasoning. Our Lord's Resurrection is not only a Proof by way of Example, but of necessary Influence on the Resurrection to come: First, with respect to all Men in general, as evincing his Universal Dominion, (*for to this end Christ both died, and rose, and revived, that He might be Lord both of the Dead and Living* *) by virtue of which He * Rom. xiv. 9; must reign till He hath put all Enemies, and Death, the last Enemy, under his Feet †. Thus He declares Himself to St. John, I am He that liveth and was dead; and behold, I am alive for evermore, Amen, and have the keys of Hell, and of Death †. By virtue of the same Dominion, shall He exercise the Universal Judgment. GOD hath appointed a day, in which he will judge the World in Righteousness, by that Man whom he hath ordained, whereof He hath given an assurance unto all Men, in that He hath raised Him from the Dead *. Secondly, with respect to the Saints in particular: He is the Head of the Body of the Church, who is the beginning of the First-born from the Dead †. Now is Christ risen from the Dead, and become the First-fruits of them that slept *. The Saints of GOD are endu'd with the Spirit of Christ, and hereby their Bodies become the Temples of the Holy Ghost: Now, as the Promise of the Spirit was to take place upon the Resurrection of Christ, so the Gift and Possession of the Spirit is an assurance of the Resurrection of a Christian. For if the Spirit of Him that raised up Jesus from

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*from the Dead dwell in us: He that raised up Jesus from the Dead shall also quicken our mortal Bodies by his Spirit which dwelleth in us **.

* Rom. viii. 11.

¶ 1 Cor. xv. 53.

¶ Deu. xii. 2.

¶ John v. 28.

¶ Rev. xx. 13.

(b) The Identity of the Body rais'd from Death is so necessary, that the very Name of a Resurrection doth include, or suppose it: Because, as nothing falls, or dies, but the Body, so nothing but the same Body can properly be said to rise, or revive. Hence several of those Texts which evince the former Truth, afford an equal Testimony to this latter. *Though after my Skin, Worms destroy this Body, says Job, yet in my Flesh (in Flesh, shewing the reality, in my Flesh, shewing the Propriety and Identity) shall I see G O D, whom I shall see for my self, and mine Eyes shall behold, and not another (or, a strange,) Eye.* We are assur'd by St. Paul, that *this Corruptible must put on Incorruption, and this Mortal must put on Immortality* †. But *this Corruptible, and this Mortal, is the same Body which dieth, because mortal, and is corruptible, because corruptible.* Again, the Descriptions of the Place whence the Resurrection shall be made, imply the Identity of the rising Body. *They which sleep in the Dust shall awake* *, *they which are in the Graves shall bear the Voice, and shall come forth* †: *The Sea shall give up the Dead which are in it, and Death and the Grave deliver up the Dead which are in them* *. The second of these Texts the *Socinians* would wrest from the present Subject, and interpret it of the Graves of Ignorance and Impiety, and of Men's rising, or coming, to the Knowledge of Christ, by the preaching of the Gospel: Whereas, neither could *those that have done good* come out of the former, nor *those that have done evil* rise to the latter, being said expressly to come forth to the Resurrection of Damnation. The same is evinc'd by the immediate consequent of the Resurrection. *We must all appear before the Judgment-seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.* But it seems inconsistent with the nature of a just Retribution, that he which sinn'd in one Body should be punish'd in another, or, that he which pleased G O D in his own Flesh, should see G O D with other Eyes. Another Argument is captain'd in what was but now observ'd concerning the influence of our Lord's

Lord's Resurrection on that of good Men, whose Bodies being *the Members of Christ*, shall never remain in Death, and being *the Temples of the Holy Ghost*, who is to quicken them, at the last Day, shall never be so destroy'd, as not to be built again. Farther still, the Identity of the dying and rising Body appears from those Bodies which shall never rise, because they shall never die. Which may be consider'd, not only in the Translations of *Enoch* and *Elias*, but in those whom *Christ* shall find alive at his coming, who shall not die, but be changed: *The Dead in Christ shall rise first, then they which are alive and remain shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall ever be with the Lord* †. We cannot suppose such a Disparity †: *Thess. iv. 16.*
 amongst the Saints who shall be with G O D, and with ^{17.} the Lamb, as to imagine that some of them are to appear in the same Bodies in which they lived, and others not. Lastly, all the Examples which G O D has been pleas'd to give us, for the confirming our Faith in the Resurrection, at the same time favour our Persuasion, that the same Bodies which died shall rise. For thus it was, without question, in the six particular Instances drawn out of the Old and New Testament. Thus it was with the Bodies of those Saints, who, at our Lord's Resurrection came out of their Graves. And since our Lord Himself did infallibly raise his own Body, according to his Prediction, *Destroy this Temple, and in three Days I will raise it up* *. Since He declared it to be * *John ii. 19.* his own Body by the most evident Convictions of Sense; *Bebold my Hands and my Feet; handle me and see, &c.* †: *Luke xxiv. 39.* And, since *He shall change our vile Bodies, that they may be fashioned like unto his glorious Body* *, it follows that every particular Person may, at the Resurrection, use the Words of our Lord, *Bebold, it is I my self* †!
 * *Philip. iii. 21.* † *Luke xxiv. 39.*

We are therefore to conclude, against the *Origenists* of old, and the *Socinians* of late, that the same Bodies which lived and died, shall live again after Death, that the same Flesh which was corrupted, shall be restored; that whatever Alterations shall be made, shall not be of their Nature, but of their Condition, not of their Substance, but of their Qualities.

(e) With regard to this Truth, we find a remarkable
 N 3 difference

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difference between the Revelation under the Law, and that under the Gospel. From the former a general Resurrection was not inferr'd; but the Argument restrain'd either to the Just only, as by many of the *Rabbins*, or to the People of *Israël*, who alone seem to be included in the Text cited by our Lord; or, still, to some particular number; because the famous place of *Daniel* says, that *many of those who sleep in the Dust shall awake*. But in the Gospel, this Article is visibly of universal Latitude; as will appear from the Proof of these two Propositions: *First*, That the Resurrection of the Dead belongeth not to the Just only, but also to the Unjust: And, *Secondly*, not to some only of either kind, but to all of both.

1. The Resurrection belongs not to the Just only, but also to the Unjust. This is not only evident from the whole Series of the Gospel, and from the famous Description of the last Judgment given by our Saviour, but is sufficiently proved in the Old Testament by those Words of *Daniel*, which declare the Fate of those who shall rise. And that the *Jews* did commonly understand and believe thus much, appears from St. Paul's Apology to *Felix*: *But this I confess unto thee, that _____ I have hope towards G O D, which they themselves also allow, that there shall be a Resurrection of the Dead, both of the just and unjust.* †.

† *Acts xxiv. 15.* *John v. 28, 29.* *that have done evil, to the Resurrection of Damnation* *.
2. As no kind of Men, so no Man shall be excluded; whosoever dies shall be number'd with the Just, or the Unjust. The Words of our Saviour are express and full to this purpose. *The hour is coming, in which all that are in the Grave shall hear his voice, and shall come forth; they that have done good, to the Resurrection of Life; and they*

* *John v. 28, 29.* *that have done evil, to the Resurrection of Damnation* *.
The Resurrection is oppos'd adequately to Death, by the Apostle: *As by Man came Death, by Man came also the Resurrection of the Dead: For as in Adam all die, so*

† *1 Cor. xv. 21, 22.* *in Christ shall all be made alive* †. And with regard to the Judgment, (which has been formerly prov'd to be general,) it is said directly, *When the Son of Man shall sit upon the Throne of his Glory, before him shall be gathered all*

* *Mat. xxv. 32.* *Nations* *: *We must all stand, we must all appear before the*

the Judgment-seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or evil †.

<sup>† Rom. xiv. 10.
2 Cor. v. 10.</sup>

(d) We find, that in the Apostles Days, *Hymenæus and Philetas, erred concerning the Truth, saying, that the Resurrection is past already, and overthrew the Faith of some **. 'Tis likely they acknowledg'd only a spiritual ^{* 2 Tim. iii. 18.} Resurrection, and Renovation of the Mind: As other Hereticks in the time of *Tertullian*, and those styled by *St. Austin the Seleuciani, or Hermiani*. It is needful therefore to obviate this mistaken Allegory, and to explain our Belief of the Resurrection, as to come, agreeably to the whole Intent, and constant declaration of the Scriptures. *Job*, who knew that his *Redeemer liv'd*, yet did not expect that *He should stand upon the Earth, till the latter day*. *Martha* speaks of the *Resurrection of the last day* †: ^{† John xi. 24.} *At the last day Christ will raise up those whom his Father has given * him, and of whom He shall lose none*. *The Harvest is at the end of the World* †. *St. Paul*, who de- <sup>* John vi. 39.
† Mat. xiii. 39.</sup> scribes the glorious Circumstances of our Lord's Coming, *The Lord Himself shall descend from Heaven, with a Shout, with the Voice of an Archangel, and with the Trump of GOD **, elsewhere expressly styles this *the last Trump* †. <sup>* 1 Thess. iv. 16;
† 1 Cor. xv. 52.</sup>

The Value of this great Truth, the Necessity of this fundamental Doctrine will appear,

I. In the Illustration of the Glory of G.O.D, by the most lively demonstration of his Wisdom, Power, Justice, and Mercy. The Wisdom of G.O.D is manifested in this acknowledgment, by his distinct and accurate comprehension of all the Particles and individual Dusts of all the Bodies of Mankind; his Power is declared to be no less infinite than that Knowledge, by incorporating them all again into the same Flesh: His Mercy, by promising Life after that Death, which we so justly deserved; his Justice, in the reward of the Faithful, and punishment of the Disobedient. *When ye see this, says the Prophet, your Hearts shall rejoice, and your Bones shall flourish like an Herb; and the hand of the Lord shall be known towards his Servants, and his Indignation towards his Enemies* †.

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II. In

^{† Isa. lxvi. 14.}

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II. In our acknowledgment of the great and powerful work of our Redemption, by Him who hath abolished Death, and brought Life and Immortality to light through the Gospel *. Christ is the Resurrection and the Life †: He that liveth and was dead, and is alive for evermore, hath the Keys of the Grave and of Death *; without whose assistance we could neither break through the Bars of the one, nor pass the Gates of the other. Death is swallowed up in Victory: And, Thanks be to GOD who giveth us the Victory, through our Lord Jesus Christ †.

* 2 Tim. i. 10.
† John xi. 25.

• Rev. i. 18.

• 1 Cor. xv. 54.
57.

III. In strengthening us at once, against the fear of our own Death, by the comfortable assurance of a never-dying Life to follow; and against immoderate Grief at the Death of others: That not being ignorant concerning those which are asleep, we sorrow not even as others.

* 1 Thess. iv. 13. which have no hope *.

IV. In the Government of this Life, by way of preparation for a better. St. Paul, who has so fully delivered the Doctrine, has also taught us by his Example the Influence and Effect it ought to work on our Souls: I have hope, says he, towards GOD, that there shall be a Resurrection of the Dead, both of the just, and unjust; and herein do I exercise my self, to have always a Conscience void of Offence toward GOD, and toward Man †. No Motive so powerful to engage us to be steadfast, unmoveable, always abounding in the Work of the Lord, as our thus knowing, that our Labour is not in vain in the Lord †.

* Acts xxiv. 15,
16.

* 1 Cor. xv. 58.



ARTI

ARTICLE XII.

And the Life everlasting.

I Do fully and freely assent unto this, as unto a most necessary and infallible Truth, that the Unjust, after their Resurrection and Condemnation, shall be tormented for their Sins in Hell, and shall so be continued in Torments for ever, so as neither the Justice of GOD shall ever cease to inflict them (a), nor the Persons of the Wicked cease to subsist and suffer them (b); and that the Just, after their Resurrection and Absolution, shall, as the Blessed of the Father, receive the Inheritance, and, as the Servants of GOD, enter into their Master's Joy; freed from all possibility of Death, Sin, and Sorrow, fill'd with all conceivable and inconceivable Fullness of Happiness, confirm'd in an absolute Security of an Eternal Enjoyment, and so they shall continue with GOD and with the Lamb for evermore (c).

(a) They

(a) They shall never live to pay the uttermost Farthing, who are *cast into this outer Darkness*, they shall never come to the Days of Refreshment, who dwell with these *everlasting Burnings*. One part of their Misery is the Horror of Despair; and it were not perfect Hell, if any Hope cou'd lodge in it. In the World to come there is no place for Faith, no Virtue in Repentance; and therefore no means left to obtain the Favour of GOD. If there be now so vast a Distance, so great a Gulph, between the tormenting Flames, and *Abraham's Bosom*, that none can pass from the one to the other, what Impossibility must there be, after the final Sentence has been pronounced upon all? As the Tree falleth, so it lieth. Without the Mediation of *Christ* no Man shall enter into Heaven: But this Mediation ceaseth, *when He shall have delivered up the Kingdom to GOD, even the Father*. So groundless was the Opinion of *Origen*, who conceiv'd, that after such a number of Years, the Damn'd should be releas'd from their Torments, and either be made Partakers of the Joys of Heaven, or at least be permitted to try their Fortunes in such Regions of the World, as he fancied were reserv'd for their Habitation. For certainly their Condition is unalterable, their Condemnation irreversible, their Torments inevitable, their Death eternal. As *Christ being risen from the dead dieth no more*, so no Person who has been adjudg'd to eternal Flames for denying, or contemning his Death and Resurrection, shall be sav'd by virtue of either.

[†] The *Socinians*, whose Master at first delivered himself on this Subject with so much Caution and Artifice, (for fear of offending even his own Party,) that, as he himself confesses, in his 6th Epist. to *Volketius*, he hoped his Readers would sooner fall into it, and make it their own Persuasion, than they should even perceive it to be his Intention.

(b) They † who of late oppose the Eternal Subsistence and Misery of the Wicked, proceed not, as some of the Heathens did, on the supposed Principles of Reason, but strangely alledge the Authority of Scripture: As if all the Threats and Menaces of the Justice and Wrath of GOD were nothing else but what the scoffing Atheist expects and

desires; after Death never to be again; or, if he be, yet, as it were in a moment, to lose that Being for ever. Because the Scripture speaks of the Wicked, as of those who shall be destroy'd, and perish, and die.

die, therefore they will give that Comfort to them here, that tho' the Life, in which they sin be short, yet the time in which they shall be tormented for their Sins, shall be shorter far. Thus they interpret those Words of our Saviour, so full of Terror, *Fear not them which kill the Body, but are not able to kill the Soul; but rather fear Him who is able to destroy both Body and Soul in Hell* †, of Perdition only, not of Torment and Pain, and so render it full of Comfort to the Wicked. But, as a Man may be said to be destroy'd, to perish, to be lost for ever, to be dead, &c. who is rejected, separated, and disjoin'd from G O D, the better and nobler Life of Man; so no Language, Phrase, or Expression of this kind, can be perverted to the fatal Hope and Encouragement of Reprobates, if we consider the frequent addition, the constant assertion of never-dying Pains. *Depart from me, ye cursed, into everlasting Fire* *, is the express Sentence; and lest any should imagine that the Fire should be eternal, yet the Torments not, it follows, and these *shall go away into everlasting Punishment, but the Righteous into Life eternal* †. Where the same Epithet, in the Original, is applied to the Punishment and to the Life; so that the latter may as well be affirm'd to have an end, as the former. *He whose Fan is in his hand, shall burn up the Chaff with unquenchable Fire* *: He hath taught us, that *it is better to enter into Life halt, or maimed, rather than, having two hands, or two feet, to be cast into everlasting Fire, to go into Hell, into the Fire that never shall be quenched* †; and has farther yet explain'd himself, by that unquestionable addition, and undeniable description of the place of Torment, *Where their Worm dieth not, and the Fire is not quenched* *, That we may be still more fully assur'd, that this Fire shall never be extinguish'd, we read, that, *the Smoak of their Torment ascendeth up for ever and ever* †; and that those who are *cast into the Lake of Fire and Brimstone, shall be tormented day and night, for ever and ever* *; which Expression of *day and night* is the same that declares the ceaseless, uninterrupted Happiness in the Heavens, where *they are before the Throne of G O D, and serve Him day and night* †, and *where they rest not day and night, saying, Holy, holy, holy*. If then, the Fire in which the Reprobate are to be tormented, be everlasting; if so absolutely everlasting, that it shall never be quenched; if so

† Mat. x. 28.
* Mat. xxv. 41.
† Mat. xxv. 46.
* Mat. iii. 12.
† Mat. xviii. 8.
* Mark ix. 44.
† Rev. xiv. 11.
* Rev. iv. 8.
† Rev. vii. 15.

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so certainly never to be quenched; that the Stoak of it shall ascend for ever and ever; if those which are cast into it shall be tormented for ever and ever, (all which the Scriptures expressly teach;) then shall the Wicked never be so consumed as to be annihilated, but shall subsist for ever, and be co-eternal to the tormenting Flames: And therefore the Word *Eternal* or *Everlasting*, cannot in these places (as in some others it may,) be expounded of a limited, or determin'd Duration. And this Argument not only evinceth the true Doctrine, but at the same time cuts off the seeming Objections against it. For tho' it be said that the Wicked, after the Resurrection, shall be punished with Death, and that a second Death, (which is pretended to import the being no more, or the ceasing in all senses to live, or subsist,) yet the enduring this Fire, is that Death, and the living Torments are the second Death. *Death and Hell were cast into the Lake of Fire, that is the second Death* †. By this second Death he that overcometh shall not be hurt *. But the Fearful, and Unbelieving, and Abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their part in the Lake which burneth with Fire and Brimstone, which is the second Death †. The Jews themselves believ'd a second Death, as the Punishment of Sin in another World, and the Expression is often to be found in the *Chaldee Paraphrase*. If therefore the Pretence of Death will not favour an Annihilation, much less will the bare Phrases of *Percision*, *Destruction*, and the like: For we may as well conclude, that whosoever says he is ~~done~~, means that he shall be no more. The Apostle has told us, that the *Destruction* is everlasting: For when Christ shall come to take vengeance on them that know not GOD, and obey not the Gospel of our Lord Jesus, they shall be punished with everlasting Destruction, from the presence of

† Rev. xx. 14.
* Rev. ii. 11.

† Rev. xxi. 8.

* 2 Thess. i. 8, 9. the Lord, and from the Glory of his Power *.

(c) As the *Life everlasting*, when applied alike to the Wicked and the Righteous, is taken in the vulgar and ordinary Sense, so when referr'd to the latter only, it is to be rais'd to the constant Language of the Scriptures, in which it signifies all that GOD has promis'd, that Christ has purchas'd, and that good Men shall be reward-ed with, in the World to come. For, in the same man-

ner,

ner, the Resurrection of the Dead, is sometimes used in Scripture, for the happy and eternal Condition which follows after it; as when the Apostle says, *If by any means I might attain unto the Resurrection of the Dead* *. Now, * Phil. iii. 23
 in this sense, Life eternal may be look'd upon under three Considerations; as *Initial*, *Partial*, and *Perfectional*. The first is obtain'd even in this Life, as an Earneſt of that which shall follow: *He that beareth my Word, and believeth on him that sent me, (says our Saviour,) bath everlasting Life, and shall not come into Condemnation, but is pass'd from Death unto Life* †. The second is that Happiness which the Saints enjoy, between the Hour of their Death, and the last Day. St. Paul had a Desire to depart, and to be with Christ, to be absent from the Body, and to be present with the Lord *: And certainly where St. Paul desired to be when he departed, there he then was, and there he now is, and there are all those who are departed in the same Faith with him. We dispute not whether these Joys are partial as to the Soul; but we are sure, they must be partial as to the Man. The third, or eternal Life in Perfection, is that Happiness to be conferr'd on the Elect, after the Blessing pronounced by Christ. This may be consider'd, either in the Possession, or in the Duration: In the former it is Life, (as amongst the Greeks and Romans, to live, was to live happily and chearfully,) not the natural, but the spiritual Life, which consists in the Union of the Soul to GOD; as our Saviour speaks, *He that bath the Son bath Life, and he that bath not the Son bath not Life* †. It is this happy Life †: John v. 12, which shall exalt and perfect both the Parts of Man. The Bodies of the Saints, at their entrance upon it, shall be transform'd into spiritual and incorruptible Bodies. Our Lord shall then change our vile Body that it may be fashioned like unto his glorious Body *. It is sown in Corruption, raised in Incorruption; sown in Dishonour, raised in Glory; sown in Weakness, raised in Power; sown a natural Body, raised a spiritual Body †. Thus, when we come †: Cor. xv. 42, 43, 44 into the other World, the World of Spirits, even our Bodies shall be spiritual. As for the better Part of Man, the Soul, it shall be advanc'd to the utmost Perfection in all its Parts and Faculties. The Understanding shall be rais'd to the utmost Capacity, and that Capacity completely filled. Now we see through a Glass darkly, but then face

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face to face: Now we know but in part; but then shall we know even as also we are known †. Our Wills shall be consummated with absolute, and indetectible Holiness; with exact conformity to the Will of GOD, and entire Liberty from all Servitude of Sin: they shall be troubled with no doubtful Choice; but, with their radical and fundamental Freedom, shall fully embrace the greatest Good. Our Affections shall be all set right by an unalterable Regulation, and in that Regularity shall receive absolute Satisfaction. To this internal Perfection shall be added a proportionable happy Condition; consisting in an absolute freedom from all Pain, Misery, Labour and Want; an impossibility of offending GOD; an hereditary Possession of all Good, with an unspeakable Joy and Complacency flowing from it. This is the *Life*; and the *Duration* of this Life is as necessary as the *Possession*: Because to make all that has been already mention'd amount to a true Felicity, there must be added an absolute Security of the Enjoyment. And this Security is fully given by the Scripture. Our Lord, who purchased it for us, and who promised it to us, often styles it *Eternal Life*; it is describ'd as *a continuing City* *, an *Everlasting Habitation* †, an *House eternal in the Heavens* *: It is express'd by *Eternal Glory* †, *Eternal Salvation* *, an *Eternal Inheritance, incorruptible, undefiled, and that fadeth not away* †, *the everlasting Kingdom of our Lord and Saviour Jesus Christ* *. And lest we shou'd be even here discouraged, by an imperfect and lame Interpretation of Eternity, it is farther explain'd by such Terms as are liable to no Mistake. Our Saviour has said, *If any Man keep my Saying, he shall never see Death* †: And, *whoever liveth and believeth in me, shall not die* *. When *GOD shall wipe away all Tears from our Eyes, there shall be no more Death* †; and where there is *Life without Death*, there must be everlasting *Life*. For which reason St. Paul expresses it by way of Opposition, calling it *Life and Immortality*; and this together with the abolition of Death; *Our Saviour Jesus Christ has abolished Death, and brought Life and Immortality to light thro' the Gospel* *.

* Heb. xiii. 14.
 † Luke xvi. 9.
 * 2 Cor. v. 1.
 † 1 Pet. v. 10.
 * Heb. v. 9. ix. 15.
 † 1 Pet. i. 14.
 * 2 Pet. i. 11.
 † John viii. 51.
 * John xi. 26.
 † Rev. xxi. 4.
 * 2 Tim. i. 10.

The Necessity of this concluding Article will appear, with respect to the two Parts of it, or the two Eternal Conditions

Conditions here asserted, of Misery, and of Happiness.

With respect to the former it is necessary;

I. To deter us from the Commission of Sin, and quicken us to Holiness of Life, and to speedy Repentance for Sin committed. For the *Wages* of unrepented Sin is this second *Death*. They which imagine the Pains inflicted to be small or short, have but a slender Motive to Innocence, or Repentance. But *who can dwell with everlasting Burnings* †?

† Isa. xxxiii. 14.

II. To breed in us a just Awe and Dread of the Great G O D, a jealous G O D, a consuming Fire, a G O D that will not be mocked: To make us tremble at his Word, to consider the Infinity of his Justice, to meditate on the Fierceness of his Wrath: To embrace and follow that repeated Advice of our Lord, *I will forewarn you whom ye shall fear: Fear Him, who after He hath killed, hath Power to cast into Hell; yea, I say unto you, Fear Him**. How did the antient Martyrs despise and undervalue their Flames, upon the Belief of Eternal Torments, and that Fire which is reserv'd for the Ungodly?

III. To direct us in making a fit Estimate of the Price of Christ's Blood, and sufficiently valuing the Work of our Redemption; which He alone can esteem so great, so plenteous, and be proportionably thankful to the Author of it, who is sensible of the loss of Heaven, and the everlasting privation of the Presence of G O D, of the Eternal Torments, and perpetual Company of the Tormentors.

With respect to the latter, or Eternal Happiness, it is also necessary;

I. To excite in us an earnest Desire of the Kingdom of Heaven, and of the Righteousness belonging to it, or to which alone it is promis'd. *It is good for us to be here,* said St. Peter, at our Lord's Transfiguration: How much more ought we to be inflamed with a Desire of the Joys of Heaven, and that length of Days which only satisfies with Eternity! If all our Happiness arise from the Vision of

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of GOD, how should we labour after that Holiness
without which no Man shall see Him?*

II. To take off our Inclinations from the Pleasures and Profits of this Life; to beget in us a Contempt of the World, and of all things on this side Heaven: To set our Affections on things above, not on things on the Earth, since, we are dead, and our Life is hid with Christ

^{† Coloss. iii. 2, 3.} in GOD †. For where our Treasure is there will our Heart be also *. Therefore, must we, forgetting those

^{¶ Mat. vi. 21.} things which are behind, and reaching forth unto those things which are before, press towards the Mark, for the prize of the high calling of GOD, in Christ Jesus *.

^{¶ Rom. viii. 18.} Lastly, To encourage us in taking up the Cross, and to support us under it; Reckoning, with the Apostle, that the Sufferings of this present time are not worthy to be compared with the Glory which shall be revealed in us †; and knowing that our light Affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory. A Knowledge not to be obtain'd, a Comfort not to be expected, unless we look not at the things which are seen, but at the things which are not seen; because the

^{† 2 Cor. iv. 17.} things which are seen are temporal, but the things which are not seen are eternal *.

F I N I S.



